LIBRARY OF PRINCETON
NOV 17 1966
THE GUERNSEY LIBRARY

I-7

RESERVE
STORAGE

THE

MISSIONARY HERALD.

VOL. XCVIII. — NOVEMBER, 1902. — No. XI.

The Annual Meeting.

WHILE the annual meeting at Oberlin had no thrilling incidents like the reception of the escaped missionaries from China at St. Louis, or the debt-paying at Hartford, it was a meeting of sustained interest and power. The attendance at all the sessions was good, and on Thursday evening the two large churches were crowded to the utmost. It was a goodly company of earnest listeners which faced every speaker. Oberlin is a place where missionary interest might be expected to manifest itself, and there was certainly no disappointment in this respect. It was stated that no less than forty-four members of the First and Second churches of the town are now in service in the foreign field. The college, as is well known, has been from the beginning a center of missionary enthusiasm, and has sent a large percentage of its sons and daughters to the outposts of Christian service in our own and other lands. The atmosphere of the place was peculiarly suited to the occasion, and those who came to Oberlin as guests felt that everything there was in sympathy with the great purpose for which they had come. The arrangements for the sessions were perfect, and the vote of thanks to the Committee of Arrangements and the people of Oberlin was no formal matter, but sincere and universal. Mention should be made of the aid rendered by the Musical Union of the college, which gave, on one evening, a chorus from the Elijah, and on the next evening the Hallelujah Chorus, in a most admirable manner.

The Addresses.

IT is impossible to refer particularly to the papers and addresses that were crowded into the nine sessions between Tuesday afternoon and Friday morning. They were of an exceptionally high order, thoughtful, earnest, and spiritual. The missionaries were given much time at every session, and they spoke with a vigor and clearness which held the audiences completely. The sermon by Dr. Hillis was a masterly presentation of the truth that Christianity is indestructible, since it has a divine and self-propagating power. The oral report by each of the three members of the Deputation to India, Dr. Loba, Mr. Whittemore, and Secretary Barton, to which Wednesday evening was devoted, brought most vividly before the minds of those present the condition and needs of that vast empire of three hundred million souls. Thursday evening was marked by three striking addresses by Miss Stone, Mr. John R. Mott, and President Capen, the latter having as its title, "Plan the Work and Work the Plan." Mr. Mott presented a thoughtful plea for the enlargement of the native agency

in mission lands, showing how essential such enlargement is as related to the speedy evangelization of the world. We can only refer to the vigorous addresses of Drs. Creegan and Hitchcock, District Secretaries, and Mr. Hicks, the new Assistant Secretary, all of which held the closest attention, as did the felicitous welcome extended by Professor King, and the equally felicitous farewell by Dr. Bradshaw.

The Audiences.

It was an inspiring sight to look upon such numbers of students, eagerly listening to the stirring appeals for consecrated lives in the noblest of all services. We cannot doubt that thoughts were awakened and resolutions formed that will lead many Oberlin students into personal service as missionaries, either at home or abroad. There were present a little over one hundred corporate members, or about two-sevenths of the whole number. This is perhaps an average attendance in recent years, but is it what it would be if the By-Law of the Board were remembered that corporate membership "is not an honor merely, but is a trust which cannot be discharged without labor and sacrifice," with special mention of attendance at its meetings?

The Dominant Note.

From beginning to end, the thought that was prominent in the meetings was the need of enlarged resources to meet the growing requirements of our prosperous work. The inadequacy of present supplies was the burden on the hearts of the missionary speakers, and it came out strongly in the addresses of Drs. Davis and Stimson. The great hitch in Christian missions is not on the mission field, but in the Christian churches at home. When will the disciples of Christ come to a realization of their duty and privilege in the matter of giving his gospel to the unevangelized?

The Martyrs' Memorial.

The laying of the cornerstone of the Memorial Arch, a drawing of which is given on a subsequent page, was an impressive service, witnessed by a much larger mass of people than could have been crowded into any building. There were many moist eyes as the hymn, "Must Jesus bear the cross alone," was sung, followed by a brief rehearsal, by Secretary Smith, of the pathetic story of the martyrdoms of the thirteen men and women and five children whose names are to be inscribed on the tablets. Professor Bosworth deposited the box within the cornerstone, after enumerating its contents, which included the manuals of the churches to which the martyrs severally belonged, their photographs, with sketches of their lives, and copies of the last letters received from them. The stone was laid in due form by Mr. G. Henry Whitcomb, acting as representative of Mr. D. Willis James, who first suggested the plan for the structure and was the chief donor therefor. The prayer of dedication was offered by President Bradley, of Iowa College, a companion at Oberlin of several of the martyrs. As Dr. Bradshaw well suggested the arch, under which the students of all the coming years will pass, will be not so much a monument to the heroic dead as a stimulus and incentive to living men and women to lead heroic lives.

Financial. We invite attention to the receipts for the first month of the new fiscal year: —

	September, 1901.	September, 1902.
Donations	$11,206.06	$13,944.45
Legacies	735.00	2,088.92
	$11,941.06	$16,033.37

The beginning is encouraging. The last year was closed happily, with all obligations met so far as the finances are concerned. It is now our hope that the new year will evidence such faith in the work and the workers, and such enthusiasm for the cause of foreign missions, that the receipts will multiply as the months pass, and enlarge over any previous year. The good beginning must continue until adequate support is guaranteed to all our missions. The work abroad is successful, as the Annual Survey will show. We need more men and more money, both consecrated to this holy mission.

From Japan. While the Christian churches of Japan are prosecuting with great vigor their special evangelistic work, the wide prevalence of the cholera has sobered the whole population to a great extent, so that the people seem more ready than ever to listen to the truth. Dr. Pettee reports that there have been 1,900 cases of cholera, with 1,300 deaths, in Okayama city and prefecture, and that while the disease is nearly stamped out there, it is on the increase in Kobe, Osaka, and Kyoto. During his twenty-three years of residence in Okayama, Dr. Pettee has never seen the city more subdued and serious minded than it is now. The Shintoists, by straw ropes which are stretched from house to house, are suspending charms which are supposed to ward off disease. The people generally are turning to their religions for comfort and help. Thus far the cholera has kept out of the Okayama Orphanage, but the 240 children in that noble institution are still needing the prayers and gifts of benefactors. Dr. Learned reports that the Doshisha has opened well, over 500 being enrolled in the Young Men's and Young Women's Departments. Many students coming from government schools have applied for admission to the higher classes, and Dr. Learned says: "It seems like the good old times to see the chapel full again at morning prayers. President Kataoka is regularly in his place every morning."

The Yale Mission. The Yale Mission has sent as its first detachment for service in North China, Rev. J. Lawrence Thurston and wife, who sailed from San Francisco for Peking on October 15. Mr. Thurston was connected with the Yale Missionary Band, which two years ago visited so many churches East and West in the interest of foreign missions. Mrs. Thurston is known to us as Miss Matilda S. Calder, who has been connected for two years with the Central Turkey Mission, where she did excellent service in the girls' college at Marash. These forerunners of the Yale Mission will find a warm welcome from the missionaries of the American Board at Peking.

A Conference in Central Turkey.

The cut on the cover of this number of our magazine is from a photograph taken in Marash, Central Turkey, in June last, where a Conference had assembled, composed of missionaries, native pastors, teachers, and a few laymen, representing the churches and various forms of Christian work within the Central Turkey Mission. The four foreigners standing in the center of the rear row, from left to right, are Rev. L. O. Lee, D.D., Rev. F. W. Macallum, Rev. C. S. Sanders, and Mr. John E. Merrill. The six ladies sitting together in a row are Dr. Caroline F. Hamilton, Miss Isabella B. Trowbridge, Miss Ellen M. Blakely, Miss Charlotte D. Spencer, Miss Eula G. Bates, and Miss Lizzie S. Webb. In front of these ladies are seated Rev. W. N. Chambers and Rev. John C. Martin. More than a dozen members of the mission were absent when the photograph was taken. All others undesignated in the group are native Christians, many of whom are devoting their entire time and strength, in one way or another, to the work of advancing the Kingdom of God in that portion of the Turkish Empire. No one can look upon this picture without being impressed with the fact that our missionaries are not working alone in that region. The fine faces of preachers and teachers are but an index of their real character. They are able and devout men, of upright character and efficient in service. More and more such native agents are coming to the front. The day when in this region foreign missionaries can be dispensed with wisely is not yet in sight, but it is sure to come.

Fruit in Old Age.

In our last number some record was made of the long service of Dr. and Mrs. W. A. Farnsworth, of Cesarea, Turkey, and of the eightieth anniversary of his birth, and the fiftieth of their marriage and entrance upon missionary work. A letter on another page will show how Dr. Farnsworth is still in active service. The journey to Everek which he describes, he took with Mrs. Farnsworth on his eightieth birthday, involving a ride of thirty miles over a rough road and over a spur of Mt. Argeus, with an ascent of 3,500 feet above Cesarea, and a descent of the same extent to Everek. On the day of their return, ten hours and a half were spent upon the road in a Circassian wagon, but they reached Cesarea at 11 o'clock at night without harm. Such a joyful service as Dr. Farnsworth describes at Everek was a fitting celebration of his birthday.

Bicycles Wanted.

The native pastors in our Madura Mission are very busy men, some of them having charge of a score of villages, which it is necessary for them to visit often, that they may meet appointments at the schools and at preaching places. They could use bicycles to great advantage, for the roads are good, and they could much more frequently visit the several parts of their districts. Dr. J. P. Jones, of Pasumalai, inquires if there are not many who have discarded or are changing their wheels who would be willing to give them for this evangelistic work in Southern India. They need not be of the latest style, but they should be strong and serviceable. We shall be glad to receive and forward any gifts of the kind which may be sent to these mission rooms.

Christian Endeavor Committees.

There is a society of Christian Endeavor in Fen-cho-fu, China, where so many of our missionaries were martyred two years ago, consisting of sixteen members. The society has seven committees, — not so many in number as most Christian Endeavor societies in America have. Their names show how different are the surroundings in which these Chinese Endeavorers are placed from those in this favored land. These are the committees: (1) On preaching the gospel; (2) On cheerful giving; (3) Anti-foot-binding; (4) Anti-opium; (5) On temperance; (6) On Bible study; (7) On charity. There are no committees on flowers, or entertainments; no "sunshine" or "whatsoever" committees. Life is very strenuous with them. Let not the Endeavorers here forget their brothers and sisters who are striving to keep the faith in China.

Death of Rev. William Bird.

Rev. William Bird, whose death occurred at Beirut on August 30, was a son of Rev. Isaac Bird, of the American Board's Mission to Syria. He was born at Malta, August 17, 1823; graduated at Dartmouth College in 1844 and Andover Seminary in 1850. He entered upon the service of the Board in 1853, and continued in it until the reorganization of 1870, when the Syrian Mission was transferred to the American Presbyterian Board. Mr. Bird was a man of ability and power, but was specially beloved for his delightful Christian character. His services in the mission field for forty-nine years were constant and faithful, and he was honored as few missionaries are with the profound love of the people of divergent faiths who watched his consecrated life in Syria.

Madura Excited.

Mr. Chandler, of Madura, reports great turmoil in that city and district, caused by the predictions of a certain astrologer of a terrible earthquake on August 30 or 31. This same astrologer once predicted that Queen Victoria would reign until 1913, and though he lost credit through his failure here, he regained it lately by a prophecy that King Edward, in the latter part of June, would have carbuncles and boils. When it turned out that something of the kind was the occasion of postponing the coronation, the astrologer's fortune was made. He then predicted that at the end of August an earthquake would shake India, from Cape Comorin to the Himalayas. The people were profoundly agitated. Creditors sought payment of those who owed them, lest these debtors should be swallowed up; others borrowed, hoping that they would never be called upon to pay. Weddings were postponed, and business ceased in great measure. On the night of August 30, as many as could stayed in the streets, and the children were marched in procession to keep them from sleeping. The next night many slept in the street or in the bed of the river. It will take some time for the people to settle back to their usual modes of life after this stir, and it is to be hoped that they will lose their faith in astrology.

More New Recruits.

We have for this number of the *Missionary Herald* notices, with likenesses, of some missionaries who are now on their way to their several mission fields. In our last number, record was made of the sailing of Miss Susan W. Orvis, who goes to Cesarea, Western Turkey, with Miss Adelaide S. Dwight, to be associated with Miss Lochridge in the care of the Talas girls' school. Miss Orvis was born in Atlanta, Ill., and is a graduate of Iowa College. She became a Student Volunteer in 1899, and her home at the time of leaving the country was Dubuque, Iowa.

MISS SUSAN W. ORVIS.

Mr. and Mrs. Merrill A. Peacock sailed, on September 17, to join the Marathi Mission, where a business agent has been greatly needed, in order that the ordained missionaries can devote their whole attention to evangelistic or teaching work. Mr. Peacock was born in Phœnix, N. Y., and was a graduate of Oberlin College in 1897. He has been engaged in

DR. AND MRS. FRANCIS F. TUCKER.

teaching for five years and in business pursuits in Cincinnati for two years, and has thus had the training and experience which will fit him for the special service to which he is called. Mrs. Peacock, whose maiden name was Nellie L. Preslar, was born in Oberlin, and her studies were pursued in the public schools and college of that place. She is a member of the First Congregational Church of Oberlin, and has since childhood desired to be a missionary.

MR. AND MRS. MERRILL A. PEACOCK.

Dr. and Mrs. Francis F. Tucker sailed from San Francisco, October 15, to join the North China Mission. Dr. Tucker was born in Natick, Mass., but has resided in Lincoln, Neb., graduating from the university of that place in 1894. His medical studies were pursued in the Rush Medical College in Chicago. During his course of study he was employed for a time in civil engineering work, and also as instructor in chemistry in the Rush Medical College. Mrs. Tucker (Miss Emma Boose), who resided at Falls City, Neb., graduated from the University of Nebraska in 1896, and from the Northwestern University Woman's Medical School in 1901. Dr. Tucker is to be located at Pang-chuang, taking up the medical work of Dr. Peck at that station, the latter being now permanently located at Pao-ting-fu.

MISS BERTHA P. REED.

Miss Bertha P. Reed is a native of Phelps, Ontario Co., N. Y. Her studies were pursued at Seneca Falls and at Cornell University. Her parents are not living, and she goes to North China in the expectation of being located at Pao-ting-fu, for the pur-

pose of carrying forward the work which was so sadly interrupted by the martyrdom of Miss Gould and Miss Morrill. She is to be specially supported by the Maine Branch of the Woman's Board of Missions.

We are sorry not to have a photograph of Miss Olive S. Hoyt, who sailed, October 15, for Japan, to be connected with the girls' college at Kobe. Miss Hoyt was born in Portland, Me., and was a member of the St. Lawrence church of that city, afterwards removing to Augusta. She is a graduate of Mt. Holyoke College, and was an instructor in that institution at the time of offering her services as a missionary.

Mrs. E. W. Giles.

SINCE our brief notice, in the *Herald* for May, of the death of Mrs. Elizabeth W. Giles, formerly of the Western Turkey Mission, some testimonials have been received as to her unusual devotion to the missionary work. Rev. J. O. Barrows, in whose family she resided for some years while at Cesarea, writes of Mrs. Giles' strong character and consecration, so that after her husband left her as a widow with a young child, she continued in the service, making long and dangerous journeys on horseback over the mountains of Cappadocia, in her desire to teach the women of that field. He speaks of her as "generous and benevolent to the last degree of self-denial," and that many were the poor in Turkey who mourned over her necessary departure for America.

Envelope Series.

WE have not for a long time called attention to the Envelope Series of leaflets published quarterly by the Board at the small cost of ten cents per year. These leaflets treat of various subjects connected with the work of the Board, and are a real aid to pastors, young people's societies, and missionary committees. The Series has treated of Medical Missions, the Field, Force and Work of the Board, the Student Volunteer Movement, Methods of Benevolence, Notes on India from the pen of Dr. Barton on his return from that country. This last named leaflet on India is timely in connection with the Sunday School Missionary Day, as is also the October number of the Series on Promoting Intelligence and the Spirit of Giving in the Sunday Schools. The subscription list for this publication, whose value is not to be measured by its size, ought to be largely increased. Send ten cents with your name and post-office address for the year's subscription.

Want in Shansi.

EARLY in July it was feared that the province of Shansi was on the eve of another most terrible famine. The ground was utterly parched and barren, but by the middle of the month rains had fallen to such an extent that the outlook was greatly changed. The price of millet, which had risen to nearly four times its usual price, quickly fell twenty-five per cent, and will probably go lower, yet it is still beyond the means of the poorer classes. Dr. Atwood reports that seven or eight-tenths of the working animals have been slaughtered, so that plows and seed-drills are drawn by men and boys. Though the frightful famine which was for a time anticipated seems to be averted, there is still great need of help.

A Communion Set Wanted.

Many of our readers were much impressed by the story given by Mr. Bridgman, of the Zulu Mission, in the August number of the *Missionary Herald* concerning the church in Durban and its manifold activities. That church is in need of a communion service. Of course the set wanted need not be large nor elaborate. This is not the only quarter from which similar requests have come. Many churches in this land are introducing the "individual cup," and it must be that some of them would be glad to send to the foreign field a service which they no longer use. We shall be glad to receive and forward such gifts.

THE ARMENIANS IN AMERICA.

BY REV. H. N. BARNUM, D.D., OF HARPOOT.

Thousands of Armenians have gone to America from this country, the majority of them from the Harpoot field, and I wish to speak a word in their behalf.

Christianity was early introduced among them by the Apostles, and Armenia was the first country to accept Christianity as its national religion. One of the marvels of history, almost as great as that of the Jews, is their adherence to their faith. They have been under the dominion of Romans, Medes, and Parthians, and wave after wave of Barbarians from the East has swept over the land, till finally the Turks came, under whose dominion they have lived for more than six hundred years, and yet they have remained faithful to their religion, retaining the name of Christianity, although the church had become formal, something like the Catholic church. The missionary work in this country has been largely among them. Schools have been opened, and the effort is made to bring the Armenians back to the simplicity of the gospel and to their early faith.

We learn from many sources that large numbers of those who have gone to America are in a bad way. They are away from home and subject to strong temptations, and they are especially losing faith because of the condition of their people in this country. They say, "If there is a God, why does he allow such things?" There is no permission for them to return to their families nor for their families to go to them, and hence many of them are becoming reckless. I wish to ask Christian friends to have them in mind. They are scattered all over the country. In some places there are few, in other places many. They need employment among those who will show an interest in their moral welfare. As a race, the Armenians are industrious, reliable, simple minded, responsive to kindness, and eager to learn. Many will return to this country if the government ever opens the way for their return. The fact of their having been in America will give them increased influence for good or evil, and we would greatly dread the influx of hardened, immoral infidels. Even if they do not return, they influence their friends through their correspondence, so any effort made for them there will be a blessing to their friends here as well as to themselves.

Harpoot, Turkey, August 25, 1902.

The Martyrs' Memorial

To be erected at Oberlin

THE MARTYRS' MEMORIAL AT OBERLIN.

Of the thirteen missionaries of the American Board who fell as martyrs in China during the terrible events of 1900, seven were graduates at Oberlin, and two others resided there while their husbands were pursuing their theological studies. If, therefore, a monument is to be erected to the memory of these now sainted ones, Oberlin, of all places in America, is the spot where it should stand; and some external monument, appealing to the eye and corresponding in some measure, both in its size and appearance, to the magnitude of the events which it commemorates, is surely most fitting. The means have been provided for the erection of such a monument at Oberlin, and the laying of the cornerstone of this structure was a most memorable incident in connection with the annual meeting of the Board. We are glad to give opposite a draft of a drawing made from the architect's plans, which will indicate the character of the structure. It stands at the entrance to the college campus, opposite Peter's Hall, and at the head of one of the principal walks through which the students will pass continually. The material used in its construction will be limestone, and its length about one hundred feet. On either side of the walls of the arch, within, will be bronze tablets giving the names of the thirteen missionaries and five of their children who laid down their lives for Christ's sake in Shansi and North China.

The services, as arranged on the occasion of the laying of the cornerstone, were as follows: First, an address by Secretary Judson Smith, concerning the individuals to be commemorated. Dr. Smith, it will be remembered, was the secretary in correspondence with all these missionaries, as well as for years the instructor of many of them in their theological studies. After the depositing of the box containing the memorials of these missionaries, by Prof. Edward I. Bosworth, the cornerstone was formally laid by G. Henry Whitcomb. Pres. Dan F. Bradley, D.D., a companion and fellow-student of some of these martyrs, concluded with prayer and benediction.

In a later number of our magazine, reference may be made to this memorable service. The monument cannot fail to affect deeply the great number of students who, in the coming generations, shall pass beneath its arch, impressing upon them the nobility of such Christ-like devotion as was shown by this noble army of martyrs, "who through faith subdued kingdoms and wrought righteousness."

The following are the names of the missionaries to be recorded upon the tablets, to be kept in perpetual remembrance: Rev. Dwight H. and Mrs. Mary J. Clapp; Rev. Charles W. and Mrs. Eva J. Price; Rev. Ernest R. and Mrs. Elizabeth G. Atwater; Rev. Horace T. Pitkin; Rev. George L. Williams; Rev. Francis W. Davis; Miss Susan R. Bird; Miss Mary L. Partridge; Miss Mary S. Morrill; Miss Annie A. Gould; and the following children, who also met death with their parents: Celia B. Atwater, Bertha B. Atwater, Ernestine H. Atwater, Mary S. Atwater, Florence Price.

THE DISTURBANCES IN WEST AFRICA.

THE last two numbers of the *Missionary Herald* have referred to disturbances which have occurred in West Africa, causing considerable anxiety as to the work, as well as to the safety, of our missionaries in that region. We had hoped that before this time full information would have been received as to what had occurred, but we are still very much in the dark. The disturbances are of such a sort that the regular mails have been seriously interrupted, the last letters coming directly from the mission being dated July 24. It may be well to state briefly here what is known, and what may reasonably be inferred, as to the condition of affairs.

The province of Angola, on the west coast of Africa, is a colonial possession of Portugal, having an area of about one half a million square miles and a population of five millions, and a coastline of one thousand miles, extending from the French Congo to German West Africa. It has five districts, namely, beginning at the north, the Congo, Loanda, Benguella, Mossamedes, and Lunda. Our own mission is in the district of Benguella, but inland from the port of that name some two hundred miles. The native population has never taken kindly to Portuguese rule. Forts having been established in the several districts, the commanders have ruled with a strong hand. Portuguese traders, who have entered solely for the sake of profit, have paid little regard to justice or humanity, and in their greed of gain they have sold intoxicating liquors without restrictions. These trading-posts have been centers of corruption, the dread of the better class of natives, as well as of the missionaries.

Under such circumstances it was to be expected that quarrels would arise, and that the natives would receive scant consideration from the white population. Our missionaries have, on the contrary, had the favor of the people, and have been trusted in all their dealings. The natives often come to them seeking their protection and their mediation with the Portuguese authorities in the settlement of disputes. Such help has been given with caution. Our missionaries have felt confident that they were secure in the regards of those for whom they labored, and that they had nothing to fear from them. So far as is now known, this confidence has proved well founded. The present disturbances seem to have arisen among the tribes south of Bailundu, but speedily extended northward, involving the districts in which our mission stations are situated. The traders at the villages fled either to the fort or to a fortification of their own. The captain of the fort offered to receive our missionaries who were at Bailundu, but they felt safe in remaining at their station; and so far as is known, no personal harm has come to them, although the villages near them have been sacked and burned. At one time there were over five hundred natives about the mission compound at Bailundu, who had fled for protection, homeless and foodless.

This is about all we know as to the circumstances in which our missionaries at the several stations are placed, except that they have reported themselves as safe. Mr. and Mrs. Sanders, who were about to start home for a needed furlough, are reported as having decided to postpone their coming

until another year, since their leaving would be interpreted as a desertion in time of distress. The usual route from the interior to Benguella was closed, as we know, and a party of carriers coming down was robbed and driven back. For this reason Dr. Wellman, who was to meet his wife and children with Miss Melville and Miss Bell, chose another route, as we reported in our last number, going northward into the Loanda district and coming down the Quanza River to St. Paul de Loanda, where he intercepted the party, who were on the steamer bound for Benguella. Letters from Miss Melville and Miss Bell, at Loanda, the last date being August 7, were written in good cheer and with full expectation of proceeding safely inland. They plan to go by way of Dondo to Malange, which is two hundred and seventy-five miles from St. Paul. These are stations of the American Methodist Episcopal Mission. From Malange to Chisamba is about the same distance as from Benguella to Kamundongo, a journey of fifteen or eighteen days, but it was believed there would be no obstructions on that road. A member of the British "Brethren" Mission, who was seeking to go by the Benguella route to the interior, sends back report that he reached that port July 18, and found that the agent of the Portuguese Commercial House had fled and that a mail from two steamers for our missionaries in the interior had accumulated there, with no prospect of sending it inland. A large amount of goods destined for our mission were in the Custom House waiting the return of peaceful times, so that they could be transported inland.

One of the last letters received from Chisamba reported that the annual meeting of the mission was held, apparently during the third week of June, though in the midst of much excitement because of the disturbances. It was decided that each missionary should stay at his post, and that, even if plundered, they should not fight. On the Sunday morning, at the mission services, almost a thousand natives gathered; every available space was filled, and there were eighty-four natives who partook of the communion.

The meagreness of these reports received is very trying, but easily accounted for. Letters have doubtless been written giving all the details, but the carriers have not been able to get through the two hundred miles which must be traversed on foot to bring them to the coast. In the last letter from Mrs. Currie, of Chisamba, she closes by asking prayers for the native Christians, especially those in Bailundu, that when retribution comes, the innocent may not suffer with the guilty. Will not every one reading these lines respond to her request, that we "pray, too, that out of these troubles good may come, that fair and honest treatment may be given to the people, and that the gospel may be furthered and not hindered."

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1901-1902.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES L. BARTON, D.D.

Presented at the Annual Meeting of the Board at Oberlin, Ohio, October 15, 1902.

[Secretary Smith's Department.]

THE review of the work of the Board for the past year renews and deepens the impression of prosperity and growth which such reviews are wont to produce. Recognizing the differences that exist in the various fields, and making full account of hindrances and losses that have appeared, we may say, even more confidently than hitherto, that the work of the Board abroad was never more successful and promising than at this time. As we look over the fields where our missionary work is done and measure the course of events there, we have occasion only for thanksgiving and deepened praise. The church of Christ is rising in beauty and strength in every land: joy and peace and the fruits of the Spirit are multiplying on every hand; the word of the Lord is not in vain, but continually prospers in that whereto God has sent it. The missions presented in this part of the survey are Western Turkey and Central Turkey; North China, Shansi, Foochow, and South China; West Africa, East Africa, and the Zulu Mission; Micronesia and the Hawaiian Islands: eleven in all.

TURKEY.

The political conditions in Turkey remain essentially unchanged, not easily stated or understood, but on the whole favorable to the work of the Board. The payment of the long-expected indemnity for losses in 1895 and 1896 has at length been realized, and distribution made of the proceeds. A new question is raised by the demand that the ransom of Miss Stone and Mrs. Tsilka, provided by popular subscription, be repaid by the Porte, but as yet the obligation to do so is not acknowledged.

The stake which the Board has in the evangelical work it has conducted in this empire for eighty years at great cost in men and money, grows in value and hopefulness as it grows in amount. The results already attained are ample, and the final harvest, whether it be reaped sooner or later, will surely be to the glory of God and the blessing of all its people.

WESTERN TURKEY.

The leading feature of missionary activity in this great mission is the schools, many in number, well manned, ranging in grade from the kindergarten and the kindergarten training school, through all intermediate standards, to the college and the theological seminary. Three colleges belong to this one mission: Anatolia, at Marsovan; the American College for Girls, at Constantinople; and the International College, at Smyrna, the latter having been formally recognized this year. Students gather in larger numbers every year in all the schools, and the evangelistic work, which is largest in amount and most full of promise, is carried on among these eager and aspiring students. Evangelistic work throughout the field is by no means neglected, and it has yielded excellent results the past year. The contributions from native sources to the varied Christian work in progress in this mission is about

$55,000, a third of the total amount from such sources in all the missions of the Board. The point of anxiety in this mission is the gradual weakening of the force in Constantinople, and the serious diminution in the preparation and circulation of Christian literature among the churches.

CENTRAL TURKEY.

This year a new and significant step forward has been taken, in the formation of a Home Missionary Society which undertakes to care for all the churches of the mission, and which aims at no distant day to relieve the treasury of the Board from all charges on this account. It only needs, to set it in effective operation, that the Board this year add a hundred liras ($440) to its usual appropriation; and then the call will steadily diminish until it ceases altogether.

Central Turkey College has completed twenty-six years of successful work, and the responsible control now begins to pass gradually into the hands of the native constituency, according to the provisions of the charter and with the approval of the Prudential Committee. Both these steps are cheering, as they denote the growing power and responsibility of the churches and their native leaders. In all other ways, as well as in these, the record of the year is gratifying and hopeful beyond that of any former year.

THE PACIFIC ISLANDS.

The importance of our work in the islands of the Pacific does not diminish from year to year, either in itself or in comparison with the other missions of the Board. Events are rapidly transforming the Christian work in the Hawaiian Islands, among all races, into home missionary work, and relieving the Board from responsibility there. Nearly every one of the Marshall Islands and all of the Gilbert Islands in our jurisdiction, and by far the larger number of the Eastern Caroline Islands, are now occupied by the Board.

THE HAWAIIAN ISLANDS.

These islands first appeared in the Annual Report of the Board for 1820, and they have remained on our list until this time. It is highly probable that this is the last time they will appear among the missions of the Board. The Hawaiian Evangelical Association last year assumed a portion of the expense which the Board hitherto has met, and it is expected that after this year the work of every kind in those islands will pass to the care and support of this Association. A long and memorable chapter of Christian history will thus be closed. The part which the missionaries and the children of missionaries bear in thus assuming full financial responsibility is an added proof, if any were needed, how generously this class of Hawaiian citizens devote themselves to the public welfare and to every interest of the native population.

MICRONESIA.

It is interesting and instructive to note the statistics of our mission in the three groups of islands which constitute the Micronesian Mission, and to compare them with those of a decade since. We omit the station at Guam, from which we have no statistics earlier than one year since. The ordained men were six then and are seven now, of whom, however, Dr. Bingham is at Honolulu and Dr. Pease in California. There were 84 places for stated preaching then, and 168 now;

the church members numbered 4,973 then, now 5,953; the additions to the churches for the year, 620 then, 1,045 now; the students in training schools, 46 then, 103 now; in girls' boarding schools, 26 then, 102 now; the native contributions were $2,933 then, $7,194 now. When we remember that the blight of the Spanish rule rested on the Caroline Islands through three-fourths of the period, and that Mr. Snelling has for the last six years labored with baleful energy to divide and break up the work at Ruk and among the Mortlocks, the progress made during this decade is remarkable. In the Marshall Islands, which, during all this time have been under German jurisdiction, the church membership has almost trebled, and the islands occupied are twice as many. The German government is generally proving itself friendly; while, at the same time, it requires that if any foreign language is used in the schools of the mission it shall be German, and it would be pleased if new appointees to missionary work should be of German birth, or at least familiar with the German language. No suitable vessel for service in this mission has yet been secured, and the work suffers serious limitations until this is done. The beginnings at Guam are encouraging, and two families now sufficiently man the field.

CHINA.

In Northern China, the scene of the violent disturbance of two years since, civil government is fully reëstablished, the court has returned to Peking, and things have resumed their usual course. The capture of Peking and its occupation by foreign troops for a full year, and the humiliation inflicted on Pao-ting-fu and Tientsin, are not likely soon to be forgotten; and, whether from fear or actual change of policy, the government under the Empress Dowager scrupulously respects the rights of foreigners under the treaty, has paid the first instalment upon the indemnity promised, is creating great central schools for Western learning under foreign direction, and is putting into force several of the reforming edicts issued by the Emperor in the summer of 1898. Perfect confidence is not yet restored; occasional anti-foreign outbreaks appear; rebellion against the constituted authorities is active in the south; and the ugly scars of the fire and pillage and bloodshed of two years since remain here and there to remind one of that fearful upheaval. But in spite of these things, missionary work is reëstablished almost everywhere in the Provinces of Chihli and Shantung, and to a good degree in Shansi. The missionaries move freely and safely through the country; chapels are reopened and used; schools are reëstablished and building operations are carried on with great energy and without a thought of molestation either by the people or the government. So far as now appears, the missionary work, which two years since received such a stunning blow and seemed so nearly destroyed, will, within another year, have resumed full proportions in all lines and throughout the seat of the uprising. In Shansi, where Yü Hsien wrought the greatest havoc, and deemed himself to have silenced forever the voice of Christian faith and worship, the gospel is preached as freely today as three years ago; a University for Western learning is established and supported by Imperial authority, and is placed under the presidency of an Englishman, many years a missionary in the province. The building of railroads is going on with great energy; manufactures with western machinery are encouraged; and the times are propitious in a high degree to the full resumption not only of missionary effort of every sort, but also for the introduction of Western learning and arts and trade. It is the time for

missionary societies to put forth their greatest efforts, to employ their best men, to seize and effectually occupy strategic points, and give, as they may, a permanent impulse of the nation's best life toward progress and capable government and political power. Money and men are wisely massed to meet an emergency like this. A year now is worth a score of years like those which have just gone. They will march the farthest and win the greatest victory who begin their march soonest and put their best forces into the march.

SOUTH CHINA.

The year is marked by the completion of a commodious building in Hong Kong, without expense to the Board, which furnishes a home for the missionary, an audience room for the church, headquarters for the station, and a place for schools. Buildings for the station at Canton are going up, in a desirable quarter, and will greatly facilitate the work. The growth in the number of outstations in the country, and in church membership and in schools, is notable. There seems to be no limit to the possibilities of work in this mission except in the number and strength of the missionary force. A thoroughly trained native agency is an urgent need, for the shepherding of the people.

FOOCHOW.

The past year has seen a notable increase in the mission staff, particularly in the number of single women. The ordained men number only two more than ten years ago, though the volume of work has nearly doubled within that time. From Shao-wu, desolated by native outbreak two years ago, we have a most cheering report, of buildings restored, schools reopened and full of earnest pupils, churches awake and the people eager for teachers and preachers throughout nearly the whole extent of this great inland station. So desirous are they for the education the mission brings, that in default of any suitable place for a school the people themselves have contributed more than $1,500 to provide a building. The openness of this field, the unusually promising qualities of the people, their readiness to help themselves and engage in evangelistic work, combine to make this station one of the most attractive and one of the most fruitful in this mission.

The colleges for boys and for girls have had an excellent year, in numbers and spirit and results; medical work has gained in volume and influence; the press has been more productive than in any recent year. The theological school has sent out a goodly class, every member of which was in immediate demand; and the churches make a good report in additions, in self-support, and in earnest Christian living. So far do resources for the support of this work fall behind the most urgent necessities, that a family, urgently needed in the field, is detained in this country because there is no house for it to occupy.

SHANSI.

Dr. Atwood, the sole surviving man in this mission, has visited the field and recovered the precious remains of his associates and of church members slain, and has given them honorable burial on the stations, the Chinese authorities attending the services, and thus expressing contrition for their cruel deeds. He has obtained full reparation for the losses of mission property in both Fen-cho-fu and Tai-ku, so that today the mission is better provided for in buildings and grounds than it was before the Boxer outbreak. Missionary work has been resumed on both stations, under native leaders, and the people, who never were hostile to the

missionaries, not even while Yü Hsien was doing them to their death, are desirous of their early return. The gentry are ashamed of the evil deeds of two years since, and acknowledge that the missionaries were really what they seemed to be and not the emissaries of foreign powers. For the present, for convenience and efficiency, this mission is connected with the North China Mission, and Dr. Atwood's residence is fixed at Pao-ting-fu. A railway has already been built half of the way from Pao-ting-fu to Tai-ku, and possibly this union of missions may prove the best permanent arrangement.

An era of broad opportunity and widely open doors in this province is at hand. Would that successors to the martyred host were already in place, to press the work and reap the measureless harvest!

NORTH CHINA.

The past year has been one of great and varied activities, of vast changes, and of wide and far-reaching plans. The mission has regained most of its former numbers, residence and work have been resumed at Peking, Tung-cho, Pao-ting-fu, Tientsin, Pang-chuang, and Kalgan and Lin Ching have been revisited and the native Christians sought out and rallied, and a goodly volume of missionary work in all customary lines is reported. The convulsion of two years since made it possible to enlarge the mission compound in Peking and carry it out to the nearest main street; and now there is room for material growth as well as for the better accommodation of the varied work of the station. Already three commodious houses for residence, an excellent building for the Bridgman School, and a chapel, are nearing completion, while there are Chinese houses on the premises which will answer fairly well for a time as missionary houses. With the payment of the indemnities, the cost of all this building and of the additional premises will be provided for and enough remain to complete the full equipment of the station. The native Christians in the city and on the outstations have been indemnified for their losses, and thanks to Dr. Ament's wise and prompt movements, the work of the whole field is in an advanced state of reëstablishment.

At Tung-cho, where the destruction was equally complete, both in the city and at the college station outside the city, new premises have been purchased outside and adjoining the city wall, of ample dimensions to accommodate all the work of the station, and to provide temporary quarters for the native Christians who have not yet been able safely to resume residence in their own villages. Four residences for missionary families have been erected, and a part of the college hall, sufficient to house the students and provide for the most pressing needs of college work. The number of students in the college is nearly as large as it was before the outbreak, and would immediately increase if there were sufficient room.

Dr. Peck visited Pao-ting-fu in January, 1901, and was able to arrange with the local magistrates: first, for the public, honorable burial of the martyrs and their Christian friends; then for a handsome addition to the mission premises, greatly enhancing their value; after that, for an indemnity, to be paid within eighteen months, fully equal to the value of all that the Boxers destroyed. Every obstacle to missionary work was removed, the rebuilding of the station was welcomed and aided, and the full assurance of friendly relations given. Dr. Peck has also secured and distributed full indemnity for the native Christians who suffered. It is a marvel how quickly the frenzy of two years since is disowned and deplored, how broadly the way is reopened to every missionary agency that was once established here. The young pastor, Mêng, whose older brother heroically shared the martyrdom of

the missionaries, has proved himself a wise shepherd of his people, a true and able man.

Pang-chuang was reopened last fall. Its buildings were found untouched, but the people were demoralized, their courage low, the need of leadership very great. The effort thus far has been to rally the church members, revive their faith and Christian sentiment, revise the church rolls and slowly to reëstablish Christian instruction and worship. The burden of this work has fallen upon Dr. Smith, and though efficiently aided by the women of the mission, he is in acute need of reënforcement. The Chinese Christians have been partially indemnified for their losses; chapels are being rebuilt, the central schools promptly reopened, and a better spiritual life is awakening under circumstances that promise well for the future. The fields of Tientsin, Kalgan and Lin Ching have been visited, the native brethren gathered and cheered, and the plans of the mission contemplate the reoccupation of all these stations at an early date. When we remember the events of 1900, and that a little more than two years ago our stations in Peking, Tung-cho, Kalgan, Pao-ting-fu and Lin Ching were laid level with the ground, the mission work everywhere paralyzed, and Christian blood was flowing freely throughout the province, the present situation calls for wonder, devout thanksgiving and hope. "Man proposes, God disposes."

AFRICA.

It is significant of the new place Africa holds in world politics that the most taxing war which England has known for more than a century, the close of which barely preceded the festivities of the coronation and was greeted with a sigh of relief throughout the civilized world, was waged in Southern Africa and bore directly upon the question of the future sovereignty of that Continent. That the issue makes English influence paramount in Southern Africa, and adds to English prestige there and throughout the world, will seem to many a happy augury for the future of that Continent and a material furtherance of missionary work among its people. The material exploitation and the Christian occupation of Africa go on uninterrupted and with almost even steps, and the two movements, almost wholly distinct in method and aim as in the agencies involved, act and react upon each other with mutual gain. The providence which kept the heart of this Continent veiled until the church and the great Christian powers were prepared to attempt the task of making it a world and its peoples men, must impress every thoughtful mind and give new meaning to the doctrine of God's kingdom on earth.

EAST AFRICA.

The signal events of the year in this mission are the securing of legal titles to the large territory granted by the South African Company to each station, the opening of a new station at Melsetter without additional cost to the Board, and the practical establishment of the Industrial Department in the mission, by the appointment of a director, the purchase of a goodly plant, and the arrival of both upon the field. Accompanying these important steps forward has been the steady and widening prosecution of the regular evangelistic, educational and medical work of the mission, with cheering progress in all. The part which the Zulu helpers, men and women, are taking in the service of the mission, increases from year to year in amount and significance and promises to become an important feature of the work.

WEST AFRICA.

The year has been marked by the quiet, steady prosecution of the work on all the stations, with increasing numbers in congregations and schools, and with a widening reach of the evangelistic labors which are so largely in the hands of native helpers. Permanent outstations are growing up around the centers of missionary residence, and the area reached by the influences of the mission increases in a natural and inspiring way. The people and their chiefs are personally attached to the missionaries that reside among them; and as the character and work of the mission are better understood, confidence grows, and the stations come to be the center of a peaceful, uplifting and refining influence.

Just as the year reported came to an end, tidings reached the rooms of an uprising of the people around Bailundu against the Portuguese and the traders; communication with the coast had been interrupted; violent deeds were reported. While we are grateful that the missionaries have suffered no injury, the missionary work has suffered a temporary check, and we must earnestly desire that order may be speedily restored.

ZULU MISSION.

The close of the war in the Transvaal reopened Johannesburg, and brought sensible relief to the whole mission. Many of the changes which have accompanied and followed the war, have quickened communications between Natal and several other districts in which the Zulu language is spoken, and made it possible to press evangelization upon a wider scale. At the same time a new spirit is rising in the Zulu churches, leading them much more readily to enter into such aggressive work and fitting them to be more effective in it. The mission deem this situation a providential call to utilize on a broad scale the literature and resources and men of the Zulu churches for the evangelization of Southern Africa. The success that has attended the work of the Zulu helpers in the East African Mission is a grateful assurance that in this way the gifts of the Zulu preachers, the resources of the Zulu churches, will find a noble and stimulating opportunity to share in the missionary movement of the times. The churches and educational work of this mission make an excellent record for the year. The scantiness of the mission force has thrown unduly heavy burdens on all the laborers, and a very earnest call is made for two or three new men. The mission contemplates with special satisfaction the visit of a Deputation which is planned for the coming year.

[Secretary Barton's Department.]

EUROPEAN TURKEY.

This mission has passed through an experience, during the year under review, which is entirely unique in the history of the work of our Board, and that is, the capture by brigands and retention in captivity for nearly six months of one of their number, together with the wife of one of the native pastors. Not infrequently in the widely extended operations of our Board have missionaries met with a violent death, as was most notable in China two years ago. Forty years ago a missionary of this Board, Rev. W. W. Merriam, was shot by brigands within about fifty miles of Philippopolis, Bulgaria. This, however, is the first case where a missionary was captured and held for ransom.

On the 3d of September, while engaged in the regular and customary prose-

cution of her work, Miss Stone was seized, with Madam Tsilka, in Macedonia, by a band of brigands and held by them for 172 days. At first a ransom fee of $110,000 was demanded by the captors, which was finally reduced to $68,200, upon the payment of which the captives were delivered on the 23d of February of the present year. Probably no event in connection with our mission work, involving only one missionary, has so held the attention and sympathy of the whole world. We can never be too grateful to President Roosevelt, Secretary Hay, Minister Leishman, Consul Dickinson and the entire State Department and its coöperating forces at Constantinople, for all they did to effect an early release.

From the time of capture until Miss Stone was restored to her home at Salonica, the entire mission force was engaged in every effort possible to learn of the whereabouts and condition of the captives, and to enter into negotiations with the captors for their release. This took precedence over every form of mission work, and hearts were burdened beyond any possibility of description. Final release was secured through negotiations conducted with the brigands in Macedonia by Mr. Garguilo, the first dragoman of the United States Legation at Constantinople, W. W. Peet, Esq., the treasurer of our Turkish missions, and Rev. Dr. J. Henry House, a member of the mission and an associate of Miss Stone's at Salonica. Miss Stone came home in the spring and Madam Tsilka, with her babe born to her while in bondage, returned with her husband to the work in which they had been engaged in Kortcha, Macedonia, where Mr. Tsilka is in charge of the native church and schools.

The political condition of Macedonia, owing to the multiplicity of brigand bands and revolutionary committees, has been so disquieting that the general evangelistic work in all that field has been much interfered with. In Bulgaria, also, there has been great unrest. The missionaries are taking every precaution to avoid the capture of another one of their number.

In spite of all these disturbances, the evangelistic, educational and literary work has not suffered materially but has made good progress. The completion and dedication of the new stone church at Philippopolis, the finest Protestant church building in Bulgaria, form an epoch in the history of our operations in that city. This building is in constant use and its erection has given a new impulse to the work. Several other congregations have greatly increased in numbers and are enlarging, or are planning to enlarge their places of worship. The revived *Zornitza*, whose publication was for a few years suspended because of the lack of funds, is commending itself to all classes and showing that it can be made a powerful evangelizing agency in that country. The schools have been unusually successful, both as to numbers and the quality of work done. The visit of Dr. and Mrs. F. E. Clark resulted in a marked spiritual uplift in the entire mission, but especially with the students in the schools at Samokov.

The events of the year call for a decided and immediate advance in this mission. There has probably never been a time when the missionaries had such a hold upon all classes of people, especially the rougher, dominating element, than they have now. The opportunity Miss Stone had for exerting a healthful influence over the brigands was not lost by any means, and the negotiations that were carried on at various times, including the final conferences which consummated in the release, have led those people to look upon the missionaries as men and women of unquestioned fairness and integrity. The name "missionary" has come to mean much to them, and so the missionary's influence has been broadened and deepened.

EASTERN TURKEY.

There is no part of the Turkish Empire, unless it be Macedonia, that is in such an uncertain political condition as that part in which our Eastern Turkey Mission is located. Its territory borders on Persia upon the east, and Russia upon the northeast and north, a part of the mission being within Russian territory. These countries have been made the base of operation for members of various revolutionary parties which succeed in keeping the entire border regions in more or less of a political upheaval. Both the Christian and Mohammedan populations are in such a state of uncertainty and fear, that the Christian and educational operations of our mission have been rendered difficult. The generally unsettled political conditions that prevail, and the depleted forces of our missionaries have made it impossible for the members, or even representatives, of the five widely separated stations to come together for a mission meeting. No general meeting of the mission has been held for several years. There is no mission of our Board that needs immediate reinforcement more urgently than does this. Five new families are imperatively needed at once to place the mission upon its former footing. The strain of overwork is breaking down some of those upon the ground. The recent lamented death of Dr. Dewey of Mardin emphasizes the immediate need of new recruits. The field is not an easy one but it is full of promise.

Last autumn there was a series of earthquakes at Erzroom which proved injurious to all of our mission buildings there. The damages were entirely covered by insurance and repairs are now in progress.

The new college buildings at Harpoot, together with a residence for the American teachers, have been completed, the indemnity for the same having been received from Turkey. A new girls' school building is also in process of construction at Erzroom and a new hospital at Van, the former provided for by the Woman's Board of the Interior, and the latter by private funds furnished by Dr. Raynolds and the income of Dr. Ussher's medical practice.

It is interesting to note in this connection that the medical work in this mission is more than self-supporting, apart from the salaries of the missionary in charge. In each case the receipts for medicines, operations and attendance more than cover all expenses, not only of the dispensaries but of the hospital at Mardin and Van.

The work carried on by this mission for the orphan children who remain as a heritage from the massacres of 1895–6 is most encouraging. Not only are these children receiving a Christian education, but many of them are learning industries and trades by which they can become independent producers when they go out to care for themselves. Not a few of the older children already are in homes of their own, while others are proving themselves to be efficient teachers and Christian workers among their own people. The continuance of this orphan work is made possible only by the generous assistance of the Armenian Relief Committee in this country, whose Secretary is Miss Emily C. Wheeler, of Worcester, Mass. There is every reason to expect that these orphan boys and girls will come up to take the places of pastors, preachers and teachers who were killed at the time of the disturbances, or who, from fear, fled from the country. The very incident that deprived the mission of so many associate workers and left the evangelistic work of the entire field in so needy and destitute a condition, is proving to be the means by which the need is to be supplied.

Euphrates College at Harpoot, with its nearly 1,100 pupils, has had a good year, but is feeling keenly the loss of President Gates, who is to return to Turkey as Vice-President of Robert College.

INDIA AND CEYLON.

These are the oldest missions of our Board and have faced as many discouragements, if not more, than any other set of missions. While our missionaries have had the sympathy and coöperation of the Government for the most part, they have dealt with a superstitious and ignorant people who are so bound by their traditions and customs that they dread to change their faith almost as much as death itself. The early treatment of these countries by the so-called Christian nations of Spain, Portugal, Holland and England prejudiced the thinking people against Christianity, leading them to regard it as the religion of heartless conquerors who would force others to adopt their faith.

Our three missions in these countries cover a territory in which no less than six millions of people dwell, and for whose Christian instruction we alone are responsible. These people are largely Hindus and Mohammedans. In the Jaffna Mission, Ceylon, and in the Madura Mission in India, the people are nearly all Hindus, although there are more Mohammedans in southern India than in Jaffna. In the Marathi Mission there are more Mohammedans and not a few Parsees and Jains. It required nearly fifty years of earnest, devoted effort in these countries to secure a foothold and establish a work that seemed to have in it the element of permanence.

The story of the year includes an account of the visit of the Deputation of three men sent out by the Prudential Committee to carefully inspect every department of the work. These men — Dr. Loba, Mr. Whittemore and Secretary Barton, spent more than five months within these three missions and were the guests of every missionary there. They personally visited every station and inspected every institution of our own Board as well as many of other Boards. As the Board has published a full report of their work, which it will gladly send to all who desire copies, no report will be here made.

These three missions are carrying on every department of missionary work — namely, evangelistic, educational, medical, literary and industrial.

There has been a marked growth in the churches in this group during the last two or three years, especially in those of the Marathi Mission. In this one mission nearly 1,100 persons were received to church membership last year upon profession of their faith in Jesus Christ. One entire caste is urging that a missionary be sent to them to be his sole charge. In southern India, in the Madura Mission, the number of villages ready to give up their idols and put themselves under the instruction of a preacher and their children into a Christian school, is greater than our missionaries, with their limited financial resources, can supply with preachers and teachers. We have indeed in India the spectacle of a harvest ready for the gathering, with resources so limited that much seems to be going to waste. In Jaffna, Ceylon, the three missions at work there — the Church Missionary Society and the Wesleyan, both of England, with our own, are engaged at the present time in a series of united evangelistic services covering their entire field. There are limitless opportunities in these three missions for preaching the Gospel to people who listen eagerly and who quickly respond.

The educational work of these missions is most closely allied with the evan-

gelistic work. Each one of the pupils in our schools has daily religious instruction. The station boarding schools are conducted with the purpose of leading each one of the pupils to Christ. Few pass through these schools without becoming Christians. The system ranges from the crude village school, sometimes under a tree or a thatched shed, or in a more substantial house, up through all grades to Pasumalai College in Pasumalai, Madura, with 400 pupils in all departments, giving the First in Arts Course, and to Jaffna College, the first and most important institution in Ceylon, giving the degree of Bachelor in Arts, and the two theological schools, one in each of the Indian missions. The schools of these missions are crowded with students, and their influence upon all the work and upon Indian thought and society is of the greatest value.

The medical work has taken deep root in Jaffna, where we have two well-equipped hospitals; in Madura where there are the same number, and in Ahmednagar where a fine hospital is in process of construction upon land donated by the Government. Over 137,000 patients were seen last year by our medical staff, and each one witnessed a demonstration of practical Christianity which he could understand and the lessons of which many treasure in their heart.

These missions believe in the printed page, and as general education increases, the importance of a Christian literature is intensified. As the people of Jaffna use the same language as those in the Madura district, the same literature answers for both missions. Several periodicals, both weeklies and monthlies, are issued from mission presses under missionary editorship, beside every year one, two or more volumes upon some Christian subject, or as aids to Bible study. These have a wide reading and an influence that can never be measured. Much of this mission literature circulates widely among the Hindus and Mohammedans.

Industrial work is the outgrowth of close observation of the needs of the Indian people. It has received a new impulse since the recent famine, when over 3,000 children were left upon our missions for training and protection. It was imperative that the most of these children should be taught to do something with their own hands in order to show them the true dignity of labor, to afford the discipline that such training gives, to provide them with a means of earning a living when they were set adrift to care for themselves, and also to enable them to help in a measure to provide for their expenses while still in the orphan homes. It is also evident that the people of India as a class, in order that they may be independent and self-supporting, need to be instructed in various lines of industry. Carpentry, cabinet work, brass hammering, blacksmithing, weaving, rug-making, stone-cutting, farming, tinsmithing, lace-making and embroidery are among the industries taught with marked success in many parts of the field. Many of the orphan children have already become self-supporting, and the thrift which this department of mission work engenders is of great permanent value to the entire Christian community.

These missions present a wide open field into which we are invited to enter, even the non-Christian or Hindu communities joining in the invitation. The Hindus urge us to open more schools, build more hospitals, send more missionaries and do more Christian work, for they have learned to respect the Christian faith and to admire the life that it produces. There is absolutely no obstacle in the way, except lack of sufficient means, of our reaching the entire six million people in these missions who are waiting for the message of the Gospel to come from us alone. They not only are waiting, but they actually urge us to come in and possess the land for Christ.

JAPAN.

The Union Evangelistic Movement in Japan, which began more than a year ago, stands unparalleled in the history of mission work or of Christian work in any country. All of the evangelical denominations, except one, carrying on work in that country, numbering some twenty-two in all, have been united in a general evangelistic campaign practically covering the main island and continuing throughout the year even to the present hour. Men who have been classed as belonging to widely different, if not to antagonistic, denominations have gone together from town to town preaching side by side the same Gospel of Jesus Christ. In this way forty-two different provinces have been reached and services have been held in 376 churches. The church members have been awakened, a spirit of coöperating unity has been fostered, and the attention of multitudes has been called to the principles and claims of Christianity. Some 20,000 individuals have signed cards enrolling themselves as inquirers after the truth. Our own mission and the Kumi-ai churches have had a large share in this Union Forward Movement. More additions were made to the Kumi-ai churches last year upon confession of faith than have been made before in any one year since 1892, namely, 880. There is no indication that this work is to terminate soon. With new courage and a more ardent faith, the churches are entering upon the second year of the campaign. Letters recently received report that in the Fourth Church at Kyoto three days' meetings were held where the crowds thronging to hear the Gospel became so great that it was necessary to close the doors to keep out those who were seeking entrance. One hundred and sixty signed cards expressing the desire and purpose to study the personal claims of Christ upon them. At Tokyo, over 300 miles away, at about the same time, in a Kumi-ai church, after two days of special meetings, nearly 200 signed similar cards. Both the Japanese and Americans are calling for assistance that this wonderful opportunity be used most wisely and effectively.

Another event of the year worthy of special record is the firm establishment of the Doshisha upon a well-recognized Christian basis. It was not expected that President S. Saibara would be willing to remain long with the school after he succeeded in tiding it over the critical transition period. In March of the present year the trustees unanimously elected the Hon. K. Kataoka, a member of Parliament and for several years Speaker in the Lower House, as President of the Board of Trustees and Principal of the Institution. Mr. Kataoka is known in Parliament and in all his political life as an earnest and fearless Christian. When threatened with political defeat unless he gave up his office in a Presbyterian Church in Tokyo, he said he regarded his office in the church as of greater honor to him than that of Speaker of Parliament. His first official utterance before the Doshisha pupils was to announce that every student in the school was expected to be present at the daily religious service in the college chapel. The number of pupils has increased from 230 a year ago, to 306, and the number is continually rising. The Doshisha diplomas are now recognized by the Government, and everything seems to predict a continual increase of prosperity and strength in the future. Christian parents desire such a school that their children may be trained in a Christian atmosphere, and it is evident that many who are not Christians prefer a school in which Christian morality prevails as the fundamental basis of the training given.

Kobe College for girls where all the graduates, with few exceptions, have been Christians, is filled to its limits with boarders and with nearly all of the day pupils it can accommodate. Its enrolment has been 205, the largest number in the history of the school.

After years of discussion and doubt over the question of holding real estate in Japan by a foreigner or by a Mission Board, our mission has just succeeded in incorporating six of its members, having authority to add to their numbers from our own mission, with power to legally hold property, real and personal, and to transact legal business for the mission. This will put an end to the difficulty as to holding real estate in Japan, which has been the source of great annoyance both to us and to the Japanese Christians.

In the judgment of our entire mission, there has never been a more promising time for pressing the Christian work. The numbers of those calling for instruction in the Bible is far beyond the ability of our missionaries to care for. A spirit of earnest inquiry seems to be everywhere, not an idle, curious inquiry, but an earnest desire to know the truth. It is expected that Dr. Geo. F. Pentecost will spend several months in the Empire, beginning with 1903, in special evangelistic services in connection with the Presbyterian and Kumi-ai churches. It certainly seems as if the best, sober thought of the Japanese people is leading them to a consideration of Christianity with reference to its demands upon their own lives. This is a time for us to join with the Japanese Forward Movement and press on with them to a complete Christian conquest.

PAPAL LANDS.

The three missions in Papal Lands have as much to contend against as do any of the missions of our Board. In each case the Catholic Church, with all its hierarchy, is against everything for which our missionaries stand, and in both Austria and Spain, the Government officially opposes the teachings of our missions which advocate general education, an open and free Bible, with public preaching and evangelical literature. In spite of this opposition, the persistent, steady work done in all of these missions is winning a rapidly enlarging circle of friends. Opposition is gradually breaking down and both the missionaries and evangelical pastors and workers are more and more recognized, not as enemies of the people and the country, but as their best and truest friends.

In Spain the influence of the International Institute for Girls and the missionaries and pastors is openly seen in the increasingly friendly attitude of the official classes. In Mexico the villages in increasing numbers refuse to believe the priests when they tell them that the missionaries are trying to gain influence for some evil purpose, while in Austria opposition has so broken down that the missionaries are practically no longer upon the defensive as they have been for the last thirty years, but are free to plan and execute measures for greater advances. In each of these missions, an almost unlimited field for aggressive work is opening before us.

A commanding site for the International Institute has been purchased in Madrid, to which it is hoped the school can soon be removed. If funds were in hand for the needed buildings, the removal could take place as soon as these buildings were constructed. The removal of this school to the Capital will open a new era in the work for that country. The Mission Training School at Guadalajara, the second city in Mexico, has been successful beyond expectation since its transfer to that city from El Paso a year ago. This school promises in a few years to accomplish much for the mission in commanding the favorable attention of hostile Catholics and also in providing better equipped men for the Christian work in that Republic.

These three missions are the most accessible to the Christian traveler of any of the missions of our Board. It would be a great inspiration to the missionaries, and a source of encouragement to the evangelical Christians, if more of our church members, and especially of our pastors and Christian leaders, would visit the missions. In addition to the help given, knowledge at first hand of what these missions are accomplishing would be obtained, which cannot fail to be of great value to the one who visits as well as to those at home to whom he speaks of what he saw. We would urgently ask that all who can will visit one or more of these missions and see for themselves what victories have already been won and what promising openings yet remain to be entered in the name of the Master.

Each year we receive from the various missions, tables of statistics which present to our view certain facts of our work capable of tabulation. There is no doubt that these figures have a value in our annual statements and that to omit them would leave the report of the year in an unfinished and unsatisfactory condition. We now turn back to the tabulated reports of previous years to secure data for comparison. As we do this we find much to give us new courage and cheer, for the marked increase in the membership of the native churches, the number of native Christian workers, the pupils in our mission schools, and the contributions by the people for the support of their own Christian institutions, all reveal a real and a living growth that promises much for the future. We make a mistake, however, if we permit ourselves to attempt to measure the scope and volume of our work by these statistical tables. The Kingdom of our Lord Christ cometh not by observation. There is a mighty work going on in all of our missions which can find no place in our tabular statements, but which leads directly to the consummation of the Kingdom on earth. The prejudice, superstition, hatred, contempt, indifference of the people are being overcome, and in their places are appearing confidence, inquiry, respect and even love for the missionary and the Gospel he preaches.

In almost every particular the statistics of the year show an advance, and in some respects a marked advance, over the report of a year ago. The number of missionaries has increased from 544 a year ago, to 549. There is, however, only one more ordained missionary than one year ago. The number of native workers has increased by 98, now numbering 3,581. Nineteen new churches have been organized, making the total churches in the various fields 524, with a membership of 55,645, a net increase of nearly 5,000 during the year. The number of boys and girls, and young men and young women under Christian instruction in our schools is 60,964. Of these nearly 1000 are in our collegiate institutions. The people last year paid for the support of their own Christian and educational work and for the extension of the Kingdom, in their own and other lands, $167,512, an increase of $20,000 over the amount given the preceding year. These figures reveal a mighty volume of work and a wide sweep of mission operations carried on in twenty missions, and for the leading races of the old world.

GENERAL SUMMARY, 1901–1902.

Missions.

Number of Missions	20
Number of Stations	101
Number of Outstations	1,301
Places for stated preaching	1,674

Laborers Employed.

Number of ordained Missionaries (15 being Physicians)	168
Number of Male Physicians not ordained (besides 12 women)	15
Number of other Male Assistants	6
Number of Women (12 of them Physicians) (wives 172, unmarried 188)	360
Whole number of Laborers sent from this country	549
Number of Native Pastors	268
Number of Native Preachers and Catechists	524
Number of Native School Teachers	1,960
Bible Women	268
Number of other Native Laborers	561
Total of Native Laborers	3,581
Total of American and Native Laborers	4,130

The Churches.

Number of Churches	524
Number of Church Members	55,645
Added during the year	5,609
Whole number from the first, as nearly as can be learned	163,267
Number in Sunday Schools	60,321

Educational Department.

Number of Theological Seminaries and Station Classes	14
Students for the Ministry	167
Students in Collegiate Training	916
Boarding and High Schools	118
Number of Pupils in these Schools	10,895
Number of Common Schools	1,134
Number of Pupils in Common Schools	46,149
Whole number under instruction	60,964
Native Contributions, so far as reported	$167,512

UNTABULATED RESOURCES.

BY REV. JAMES L. BARTON, D.D., SECRETARY.

[*A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Oberlin, Ohio, October 15, 1902.*]

WHAT has been accomplished in the ninety years of missionary work of this Board? You will at once reply: We have planted twenty strong missions, in which there have been organized 524 churches, with a present membership of 56,000. We have sixteen collegiate institutions for both boys and girls, with some 61,000 pupils in all our mission schools. Our missionaries are assisted by 3,500 native pastors, preachers, teachers, and Bible readers, who are engaged in the work of education and evangelization. To this is to be added the mission plant, consisting of premises, houses, college and school buildings, churches, hospitals, and equipments of every kind, owned by the Board, and constituting a necessary part of its resources, valued at nearly two million dollars.

These are tabulated results of our long labors in foreign lands, and they constitute, also, tabulated assets, upon which we are to depend and with which we are to work in the years to come.

Yet we grievously err if we allow our minds to dwell upon these tabulated statements of our work, and consider them the principal part of what we have actually gained. If after ninety-two years of direct effort for the coming of the Kingdom of God on earth, we can point only to mission plants, buildings, pupils, Christian workers, and church members, we have not the fullest returns to show for the opportunities that have been open to us as a mission Board.

We have been so accustomed to estimate the results of our work by the annual tabulated statements, and measure our resources by the columns of receipts, the number of contributing churches, the inventory of property possessed at home and abroad, and the tables of statistics gathered upon the fields, that there is danger that we overlook some of our largest and most striking victories.

Have we not in our thoughts confined the operations of the Holy Spirit too much within narrow limits prescribed by our own short vision, failing to see how widely He has been organizing forces which have not and cannot have place in our statistical tables?

Let it not be thought for a moment that we make little account of individual conversion. Too much emphasis has not been placed upon this phase of our work, which must always stand first in every plan and have supreme place in every operation. When missionaries cease to work and pray for the conversion of individual souls, the work of missions is doomed.

But we make also a grave mistake when we limit the operations of the Holy Spirit to that of conversion alone. As we look at the work abroad, far beyond the borders of the native Christian church, outside of the large body of adherents, out in the pagan communities, amid government officials and in circles remote from mission station or the offices of Mission Boards, we trace the workings of the Spirit of God preparing the way quietly, unostentatiously, yet in a thousand subtle forms.

We desire to call attention to five positions of vantage, gained during the ninety-two years of our mission operations, which are clear indications of the

Spirit's aid and power. It is not unfitting to refer to these as "resources" which may not have been fully recognized as such hitherto, but which we are to use as divinely given forces put at our disposal for immediate, continuous and victorious employment.

The first that we will mention is: —

I. THE HONORABLE STANDING OF THE BOARD AND ITS MISSIONS IN THE FINANCIAL WORLD.

In order to carry on the work of this Board it is necessary to have dealing with the financial world. Last year the treasurer of our Board sent over six hundred thousand dollars to other countries, and this large sum represents probably no more than one-half of the amounts which passed through the hands of various missionaries and mission treasurers. The above mentioned amount is the regular annual payment made by the Board in not less than a dozen different countries, and in widely remote and interior sections of those countries. The various treasurers of the missions reside at central stations and establish financial relations with every mission station in their precinct, and even with every missionary of our Board. This business system is now so thoroughly established and so commands the confidence of all the financial houses within the sphere of our operations in all these countries, and even far outside of them, that any money transaction can be consummated by telegraph over the name of the Treasurer of the Board, in the quickest possible time and at a lower rate of cost than the same could be done by any banking house in the world. In fact, many of the sections reached by our missionaries and Board could not be reached by any commercial house.

The credit of the station treasurers within their fields is not inferior to that of the mission treasurers in the larger centres. Checks drawn by our mission treasurer in Japan are frequently sent to Europe to pay small local bills. These checks, bearing the printed name of the "American Board of Commissioners for Foreign Missions," and signed by the treasurer of the Japan Mission, are cashed in Europe at their face value as readily as International Money Orders. I have seen the station treasurer's check at Harpoot, Eastern Turkey, drawn upon the mission treasurer at Constantinople, sell at 2 per cent premium when Baring Brothers' drafts on London could be purchased at par in the open market. At the time of the massacres in Turkey, every banking system throughout the interior of the country suspended operations, or completely failed. When the Mansion House Relief Fund of London, amounting to 100,000 pounds, was sent to the British Ambassador at Constantinople, and parties for the distribution of that relief were dispatched throughout the interior of the country, there was no way for the British Ambassador to send these funds to the places where they were needed except by putting them into the hands of the Treasurer of this Board at Constantinople. When Clara Barton went out with her Red Cross funds and workers, her money was passed into the American Board Treasury at the Porte, and from there all distributions were made. At that time there were hundreds of Armenians in this country who had relatives in the stricken districts in Armenia and Koordistan. It was impossible for them to reach their friends with aid except through the agency of the American Board. During one year about $150,000 were taken in Boston for thousands of different persons in all parts of the interior of that disordered country. In the year following the disturbances in Turkey, our treasurer at Constantinople received one million, two hundred thousand dollars ($1,200,000) in addition to the regular mission funds, and transmitted the same according to

directions to all parts of the country and not a dollar was diverted, lost, or unduly delayed. It is not extravagant to affirm that but for this financial system, managed by the missionaries alone under the Treasurer of the Board in Boston, in which everybody, both in Turkey and outside, had absolute confidence, the most of this relief money could not have reached its destination. We have no reason to place the business confidence held by our missionaries in Turkey above that enjoyed by the mission treasurers and missionaries in every other mission of this Board.

About a year ago one of the leading men in the banking house of Baring Brothers in London, told the writer, that American Board paper passed through their house almost daily, and that, with all their world-wide operations, no name was rated higher and carried with it more fully the confidence of the market than the name of the Treasurer of the American Board. He said, "American Board paper is gilt-edged everywhere."

This confidence of the commercial world, embracing the heaviest banking houses in every large city and extending down through every grade of operation to the man from whom the missionary purchases a site for a schoolhouse or a chapel in the most remote districts in the interior of Asia or Africa, is a divinely given resource of the Board which has been secured by ninety-two years of Christian business dealing, through a Board and missionaries who have never promised what they could not perform and have never failed to perform what they promised. This commercial confidence is of incalculable value to an organization of this kind which must necessarily have continuous business relations with the ends of the earth.

The second point to be noted is:—

II. COÖPERATION ALREADY ACHIEVED IN THE CONDUCT OF THE WORK.

The missionaries of all Boards have already learned much, and are rapidly learning more, of the value of combination and direct coöperation. This has been a hard lesson to learn, as there was no example in any country to follow. The waste in rivalry and competition was so apparent to the missionaries of leading Boards, that mutual conferences have been held and even organizations were formed, embracing different denominations. These organizations now exist in all of the larger mission countries of the world as part of the regular method of conduct and operation. Great interdenominational missionary conferences, participated in by all evangelical denominations, with possibly one or two exceptions, have been held in India, China, and Japan, and in these, "methods of work," "coöperation," "policies," and "the field," and many other practical topics, have been discussed from all standpoints. The last great conference of this kind was convened in Japan a little more than a year ago, where some six hundred missionaries were present, and one is now consummating in India, in which it is expected every evangelical Christian body working in Ceylon and India, and possibly Burma, will take part. As a result of these conferences, there has grown up a mutual understanding between various missions, so that denominational differences are put into the background, and the one idea of the "extension of the Kingdom of God" is forced to the front. Missionaries and mission Boards no longer work against each other, but *with* each other, and the strength and force of all are marvelously augmented.

Some of the results of this coöperation are inter-denominational hymn books for use in different missions, as in Japan; union Christian periodicals, as in southern India; colleges in which the students from various missions study under teachers provided by different missions, as the Christian college in Madras and the Union

University of North China; local inter-denominational conferences for the discussion of plans and methods, as in Mexico, China, Japan, Ceylon, and India, and even in nearly every city in which different denominations meet; theological schools in which men are trained for pastoral work in different missions by teachers of various denominations, as in the Arcot Mission, in India, and elsewhere; and union summer schools for deepening the intellectual and spiritual life, as in India and Bulgaria.

The associations of Christian leaders in Bombay, Poona, and Madras, composed of men of all evangelical denominations, have already become recognized forces in their respective communities.

Over twenty denominations in Japan have been united for more than a year in a general evangelistic effort in that country, which promises to result in the most sweeping revival that empire has ever witnessed. At this very time in Jaffna, Ceylon, three missions from two continents are conducting a series of evangelistic meetings in which all the Christian workers of all of the missions unite.

But we need not prolong this catalogue. This fraternal coöperation has already become a part of the regular method, in many countries, for the conduct of mission operations. This not only prevents waste of spiritual and physical energy and mission funds, but it adds greatly to the strength of all mission effort and to the influence of the missionaries and their institutions.

These are days of commercial combination, especially in our own country. It is universally acknowledged that in this way America is rapidly becoming the strongest commercial nation in the world. The secret of this strength lies in the coöperation of those who possess commercial experience, wisdom, and resources, under the leadership of men who work together for a common purpose. Have we not a right to maintain that the combination of mission experience, wisdom, and resources, directed by men and women of God, under the leadership of the Holy Spirit, and working for one common purpose, and that the establishment on earth of the Kingdom of our Blessed Lord, is one of the mightiest resources of our work today? It seems as if, in this respect, we are just reaching a condition which God can use for a sweeping victory throughout the world.

Among the resources of which we are speaking we mention thirdly:—

III. THE PERSONAL RESPECT WHICH THE MISSIONARIES COMMAND FROM ALL CLASSES OF PEOPLE.

1. *From the Common People.* — Two or three generations of Christian living among the people for whom we are working, has wrought marvels in the position of respect and confidence conceded to the missionaries. This is little understood by those who have never been with the missionaries and watched them as they go out and come in among the people. In the older missions of this Board, the missionaries' motives are now almost never questioned. The people have learned, to their own satisfaction, that the missionary leads a pure life and is unselfish, that he is among them to do them good, and that he will always be honest, fair, and true. It has required, in some countries, half a century and more of self-sacrificing toil to secure this exalted position. Such a life and such a purpose is incomprehensible to those who have never known Christianity and the life it produces. Steadily have the missionaries pursued their course of Christian living and Christian dealing, until the very name "missionary," to a vast multitude of people who have never yet heard a word of gospel truth nor know the name of Jesus Christ, has come to mean a man or woman who will not lie or deceive in order to gain a personal point,

and whose chief desire is to be of genuine help to the people of the country where they live. This is to them an impossible life, but it has been so fully demonstrated that they have accepted it as possible for a missionary and a Christian.

A few months ago, in southern India, I saw a large company of men gathered about the door of a missionary's residence. In response to inquiries it was explained that they represented the two parties to a controversy that had disrupted a remote village. Both sides had agreed that they would lay their case before the missionary and abide by his decision. None of them were Christians.

A missionary who was riding through a disturbed district in Koordistan, was told by a Koord that he would be in peril upon a part of his journey because the country was full of brigands, "and," said he, "they may take you for a governor, inspector or traveler." "But," he added, "there is not a Koord in the country who would lift his hand against a missionary. If you are molested, tell them you are a missionary and they will do anything for you you may ask."

Another missionary was robbed of his money and watch, but when he told the robbers who he was and why he was in the country, they returned all they had taken from him and sent one of their men to guard him from other bands.

A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe keeping. The missionary gave him a receipt. "What is this?" inquired the man. "A receipt, stating that I have today received this money from you," said the missionary. The man immediately asked, "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, aren't you?" "I am," replied the missionary. "Then what do I want of this paper?" asked the man, as he tore up the receipt and threw it upon the floor.

Funds raised for charitable purposes by communities, having no relation to us, have frequently been put into the hands of our missionaries for distribution, "because," they said, "we cannot trust our own people." In the eyes of the common people whoever bears the name *missionary* has their confidence.

2. *Not only the common people but the official classes have learned to look upon our missionaries as worthy of confidence.* — Probably there is no mission field where it has been more difficult to attain to this position than in Turkey. It has been almost impossible for a Turkish official to conceive that a man can tell the truth when a falsehood would serve his purpose as well. And yet it is clear that the government officials, from one end of that Empire to the other, have accepted the conclusion that missionaries will not lie, neither will they cheat. When Dr. Hepworth went through Armenia six years ago, at the invitation of the Turkish Government, to investigate the facts of the Armenian massacres, he was given, by one of the highest officials in the Interior, a letter of introduction to Dr. Barnum at Harpoot, with the verbal statement, "You can depend absolutely upon what that man says, he will tell only the truth, and he knows the country as no one else knows it." This official has been Governor at Harpoot and had come into personal relations with Dr. Barnum and the missionaries, and knew how they were regarded by the official classes.

One of the highest officials in India told a member of the recent Deputation, that the Government had unbounded confidence in the missionaries of the American Board. He added, "Your missionaries can have anything they ask from the Indian Government, provided the Government has power to grant their request." The confidence had in our missionaries in Japan is perhaps best illustrated by the fact that during the last few weeks a charter has been granted to six members of our

Japan Mission, giving them power to add to their number, but only from our missionary body, and fully legalizing them to hold real estate in all parts of the Empire, when the law denies that right to all foreigners. It is safe to say that no such authority would have been given were not the Japanese officials confident that the privileges thus granted will not be abused.

After the disturbances in China, both the people and the officials were desirous of having missionaries assist in adjusting the claims for damages presented by the Christians in different parts of the country. The non-Christians knew that if the missionaries did the work, they would not be called upon to pay more than was just, and the officials knew that only by the missionaries could adjustments be made that would satisfy all. The rapid recovery of the mission work in North China is due, under God, to nothing so much as the confidence with which the missionaries were regarded by all classes there.

This position of confidence and trust which our missionaries have won in so many countries of the world, is a measureless power for righteousness and salvation. It raises inquiries as to the secret of the Christian life, and guarantees a respectful hearing for the Gospel message. The missionary no longer needs to justify his calling or apologize for his profession. Multitudes in all classes of society are ready to defend him against attacks, and the circle of his friends is wider than he knows, and this influence is deepening and strengthening with every passing year.

The fourth point under our theme is:—

IV. THE WIDE INTELLECTUAL ACCEPTANCE OF THE PRINCIPLES OF CHRISTIANITY.

This does not signify that those who accept intellectually the truths of Christianity are Christians, but it shows how the Lord is preparing the way for a wide and perhaps rapid extension of His kingdom in the future. This marks a real Christian conquest in the minds of men, which is rapidly making its way also to their hearts. We have no method of measuring the extent to which this acceptance of many of the teachings of the gospel has gone, or how deeply it is influencing the lives of the people. We do see, however, evidence on every side that the power of the life and precepts of Jesus Christ is already an irresistible force making itself felt with rapidly increasing energy in the laws, literature, society, and thought of every country in which we are carrying on our mission operations. A Hindu, a high official and a bearer of several university degrees, met by two members of the recent Deputation in the regular course of their work in India, said "that he was a constant reader of the life of Jesus Christ, and that he believed that Christianity was the only true religion for the world." He bore at that time the marks of Shiva upon his forehead, which revealed the form of his worship, but he was intellectually convinced that Christ is the true Saviour of the world.

Throughout Ceylon and India the Deputation met with only one plea from the leading thinking Hindus, and that was that our Board should send to that country more missionaries, open more schools, found more hospitals; "for," said they, "India must have the enlightened civilization which your missionaries bring and which springs up everywhere around them." Great societies in India, like the Brahmo, Arya, and Prarthena Somajes, and the various Theosophical societies, have at their foundation the principles of Christianity. They represent a hopeless attempt to provide for India a Christian civilization without a full surrender to Jesus Christ. Many an intelligent Hindu is ready to declare today, and many did so maintain to the Deputation, "that some of the principal practices of Hinduism

are the curse of India, and that its cure lies only in the acceptance of the practices taught by Jesus."

There are large numbers in the Turkish Empire who freely confess in private conversation their belief in Christ as the Saviour of the world. An official in that country, in a conversation with the writer, late one night and alone, said that he was a constant reader of the New Testament, and that "he regarded Jesus Christ as the only Saviour, and His religion as the only religion for the world." For reasons that cannot be explained here, these people remain unknown and unnumbered, cherishing in their minds a belief which they dare not utter, and looking in faith to a Saviour they dare not profess.

It is significant of a marked change in the mental attitude of the intelligent classes in Catholic countries, that the evangelical bodies and their leaders are receiving recognition. It means much when an evangelical pastor in Spain receives official appointment for an address upon a public platform together with men of national reputation and leaders in the state church. It is indicative of a changed sentiment when the Imperial University at Madrid opens wide its doors to students from our Evangelical Institute, upon whom it gladly confers its degrees, and when in other countries the government schools are ready to employ Christian teachers, trained in Protestant schools. It marks almost a revolution in Mexico when one of our schools was officially asked, last month, to take part in a national celebration on a par with the national schools.

Perhaps nothing shows more clearly the changes that are rapidly taking place in Japan than the fact that two of the most popular novels of the last few months in that country are Christian stories, written by Christian men and based upon Christian teaching and morality. These were first printed in serial form in a secular paper, and have since passed through several editions in book form.

And so we might multiply incident after incident, showing that the hostility of the intelligent people in all of the countries in which we are carrying on work is rapidly giving way to an intellectual tolerance, and even open acceptance, of Gospel truths and of Jesus Christ Himself. It has required years and generations of maintaining Christian schools and circulating Christian literature and living and orally propagating Christian truth, to bring about this result. It means everything for the future to have the hostility of the best intellects of mission lands converted into intelligent and sympathetic coöperation. It means that the way of the Lord in the hearts of men has already been made straight and that we are upon the eve of a mighty advance.

There is now little hostility manifest anywhere. The one report that comes to us from most mission fields is a report of tolerance, of friendliness, even of sympathetic assistance rendered in a multitude of different ways. Comparatively large sums of money have been contributed by non-Christian peoples and communities to aid the missionaries in the prosecution of their regular and legitimate Christian work. This is probably the most convincing proof that can be given to show the changed mental attitude of many leaders in the Pagan world. Every mission of our Board, and every missionary, can give numberless instances to illustrate and prove the proposition, that a measureless conquest has already been made in the minds and hearts of those who, a generation ago, were violently hostile to every Christian effort.

One more untabulated resource which must be included is:—

V. THE INCREASING CIRCLE OF FAITH AND PRAYER IN THE BOARD'S CONSTITUENCY.

After all of our survey of the wealth of our resources, we are compelled to acknowledge, that nothing in the entire list can compare in true value and effectiveness and can afford more assurance of success in the future than the fact that the number of those has been constantly increasing who daily, in secret prayer, and at the family altar, remember the Board and its workers. Go where we will among the churches of our constituency, our hearts are always thrilled by the words of some faithful brother or sister who says, "I love the work of the American Board, and at our home it is never forgotten as we pray."

There is now such a wide circle of churches which have adopted individual missionaries, and so many Young People's Societies and branches of Women's Auxiliaries interested in the person, work and field of some missionary, that the prayer circle for missions now embraces a far greater number than ever before. More people are learning to love the entire work of the Kingdom and pray for it, because they have become interested in a single field or laborer. Missionaries speak of the tower of strength this circle of home sympathy and prayer is to them. When the future has seemed dark and the way of escape was hidden from our vision, we have seen the effect of the exercise of this measureless power of united prayer. Every missionary's person and work are borne upon the faith and prayer of an ever-widening circle of Christians. When the missionary lays down his office, the prayer does not cease, and whenever a new missionary goes to the field, new prayers are enlisted and a new sympathy and faith are aroused. Thus we can trace a rising tide of united confidence in this mission work, an increasing faith and more systematic, intelligent and devout prayer for its success.

It is this that must be counted as the one priceless treasure in the rich resources which we now possess. Should all the others be dissipated and this remain in its simplicity and power, we need not be discouraged. Should this fail us, hopeless indeed would be our efforts. If we can but claim as our only resource an ever-widening constituency of devoutly praying men and women, we need not falter, for we will still have upon our side the dynamics of the spiritual universe.

In summing up the resources upon which we may rely in the conduct of our great work, without fear of contradiction or charge of exaggeration, we confidently affirm that,

Never in the history of this Board has its credit been so firmly established in the commercial houses of every banking center of the world, as well as with the great number of men and women who come into relations more or less financial with our missions and missionaries in every country where we are at work.

Never has there been a time when the evangelical missionaries of all Boards have been so united in coöperating endeavor to husband resources and economize money and men in the interests of a larger and more aggressive effort for the conversion of the world. This is not a spasmodic effort made under the leadership of a few idealists, nor is it an experiment which may be abandoned; but a tried and fixed policy in which the missionaries profoundly believe, and which is endorsed by the best Christian conscience of the evangelical denominations.

Never in the history of foreign missions has there been such a concensus of judgment upon the part of all leading missionary boards and their missionaries, upon the best policy and methods of operation in the fields. Experiments have been many in this respect during the last century. But now, in the matter of self-support of the native churches, the training and employment of a native agency, the importance of a Christian literature, the independence of the native churches, the relation of education to evangelization, and in many other things, the period of experiment is past, and we are ready to carry on the work along lines that have been proven to be economical and effective, and that produce results that are permanent.

There has never been a period since foreign mission work was entered upon, that the missionary himself and the cause for which he stands was more respected than at the present time. Never were missionaries more esteemed as people of unselfish purposes, unquestioned integrity, genuine sympathy, and well-recognized ability.

There has never been a time since Jesus Christ entered upon His earthly life, that the words He spoke and the life He lived have had such charm and beauty for the multitudes who have caught, as yet, but glimpses of His glory, but who are showing by their words and acts that they are fast becoming His disciples. We find today that vast numbers of Africans, Chinese, Japanese, Hindus, Mohammedans, and a host of other races and peoples for whom we are at work, are, upon their own confession, the friends of Jesus Christ, although they have not yet surrendered their lives to Him.

There has never been an hour since the work of this Board was first inaugurated, that there was so much to encourage an advance movement in nearly every one of its missions. We have never been confronted with so many unique opportunities for taking permanent possession of fields for which we have contended for years and at great cost and sacrifice. Vast regions have already capitulated, and all we need to do is to take possession in the name of Christ.

There has never been a time in the history of our work when so much could be accomplished with so little help from home as is the case today. In actual results, one dollar today accomplishes more than many times that amount half a century ago; but, on the other hand, failure to provide the essential support now entails a loss far greater than a similar failure in the earlier stages of the work. To retrench then, was to fail to occupy; retrenchment now, is to tear down and destroy not only institutions, but the expectations and the flickering faith of immortal men.

There has never been a time when all over the world our missionaries have been prevented, as for the last ten years, from making efforts to plant new institutions, organize new work, and enter new fields; for on every side the institutions already planted, and the fields already occupied, are so rapidly enlarging that, with our present force of men and women, and our present financial support, they are wholly unable to keep pace with the rapidly developing work. Men and women and children, villages, tribes, and races, now come in numbers beyond the ability of the missionaries to receive, and they plead for Christian instruction. The burden of the letters that come to our Rooms from the missionaries is not of fields to be explored and work to be undertaken in the face of opposition and per-

secution, but of pupils for whom there are no accommodations; schools of children for whom there are no teachers; crowds of people pleading for the gospel message, and no provision for sending a preacher; calls from the people for missionaries to reside among them, and no missionary on the field can be spared and no new ones to send. We are simply overwhelmed by the abundance of our opportunities and the richness of our resources on the field.

There has never been a time in the history of this Board when its work and workers were more borne upon the hearts of a united constituency as it gives and prays that the God of Missions guard with loving care and guide with unerring wisdom, and endue with Divine power all those who are connected with the Board both at home and abroad. The circle of praying supporters in the foreign field is rapidly increasing. On this very day the Christians in our Ceylon Mission are uniting in special services of prayer for a blessing upon this meeting of the Board they honor and love; and thus the prayer circle for us and our work has enlarged among our own constituency, until it embraces the world.

There has never been a time when the voice of God was more clearly understood as He points his followers to the ends of the earth and bids them go in the name of the Master and make Christ known to all. Never has He spoken more clearly, demanding that we sacrifice that which we hold dearest and best, in the name of Him who kept nothing back, in order that a world might be redeemed. A generation of obedience upon the part of those who profess allegiance to our crucified Lord would carry the Gospel of salvation to the remotest corners of the earth, and give every race and kindred and tongue and people an opportunity to personally know Him Whom to know aright is life eternal.

Few of us realize what a rich and fruitful work we possess and how full it is of promise. However much we may have failed in the past to catch the far-reaching influence of the Spirit of the God of Missions, we now see Him moving over the century, demonstrating the truth of the declaration of our Lord when He said, "All authority hath been given unto me in heaven and on earth," and "Lo, I am with you." We can now cast aside for the moment all narrow and forced standards of measurement and catch the mighty sweep of the Kingdom as it has been conquering to itself principalities and powers in the domain of commerce, science and law, literature and society, intelligence and conscience.

The Kingdom has already come while we have been waiting to tabulate its approach and measure its coming by our human observations. As we look at what God has wrought and at the resources He now places at our disposal and bids us use for Him, it seems as if all things are possible to us, if we will only rise in the might of the Son of God and, with His spirit of consecration and sacrifice, enter into the inheritance that is ours.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1902.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$23,032.78	
Mission to East Central Africa	15,779.61	
Zulu Mission	31,857.79	
Mission to European Turkey	34,984.80	
Mission to Western Turkey	92,079.59	
Mission to Central Turkey	38,167.00	
Mission to Eastern Turkey	30,423.01	
Marathi Mission	68,182.59	
Madura Mission	59,972.40	
Ceylon Mission	14,993.06	
Foochow Mission	41,786.34	
South China Mission	15,859.04	
North China Mission	49,425.48	
Shansi Mission	2,960.69	
Mission to Japan	85,492.03	
Hawaiian Islands	3,350.00	
Micronesia Mission	27,522.06	
Mission to Mexico	21,400.01	
Mission to Spain	17,544.84	
Mission to Austria	10,652.42	
		$685,465.54

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	$18,486.54

Cost of Publications.

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$10,669.42		
Less amount received from subscribers	$3,320.75		
and for advertisements	621.80		
From income of *Missionary Herald* Fund	122.09	4,064.64	
			$6,604.78
All other publications	$3,283.88		
Less amount received from sales	106.18	3,177.70	
			$9,782.48

Cost of Administration.

Department of Correspondence	$12,555.23	
Treasurer's Department	6,983.31	
New York City	2,113.18	
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	5,917.07	
		$27,568.79
Balance for which the Board was in debt Sept. 1, 1901		102,341.38
Balance on hand, Sept. 1, 1902		1,461.12
Total		$845,105.85

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$651,304.24
Legacies as acknowledged in the *Missionary Herald*	174,437.58
Interest on General Permanent Fund	19,364.03
	$845,105.85

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

NEW CHURCHES AND PASTORS.

DR. FARNSWORTH, under date of September 4, reports the organization of a church and ordination of a pastor at Everek: —

"Everek is one of the oldest of our outstations. Forty-seven years ago there were a few Protestants there, and Mrs. Farnsworth and I spent a summer there, in part for the sake of the work and in part as a health retreat. The first Sunday that we were there, at that time, the people came to us in large numbers, and we had an enjoyable day, but in the evening the priest warned the people of the fearful consequences that would follow if they visited us, and after that very few called. Since then from time to time the place has been visited by a helper, and sometimes one remained there for a few months, but it was not worked efficiently till 1874. Then an event that seemed to us a calamity resulted in a spiritual awakening. The preacher in Chamaklu used language that was regarded as slanderous of the Armenian church, and was prosecuted, and finally sentenced to three months' imprisonment in Everek.

"In February, 1874, I made one of my most difficult journeys, mainly to look after the case of the preacher, but I was not able to do anything. The prisoner, however, made good use of his time, preaching earnestly to all who visited him. The result was such an awakening that soon after leaving the prison he was transferred from Chamaklu to Everek. From that time the place has been worked with a fair degree of efficiency, but there has been much opposition, and the brethren have been tried 'so as by fire.' By great effort and self-denial, with some help from the Board, they built a neat little chapel.

"On November 4, 1889, they sent to us a special messenger with the news that their chapel had been burned. Though the work of an incendiary, they could get no redress, but in due time, by the help of other congregations, supplemented by help from the Board, they were in possession of a larger and better chapel. Now for about three years they have enjoyed the labors of an educated preacher, and a council was called to consider the questions of organizing a church and ordaining a pastor. For this purpose the three pastors of Cesarea, Talas, and Ak Sarai, and two missionaries, Dr. Dodd and myself, were appointed by our mixed conference. The council was convened Saturday, August 30, and the candidate, Mr. Mibar Muncharian, was examined. He has had the advantages of a pretty thorough education, and presented diplomas from the Central Turkey College and the theological seminary in Marash. The council promptly pronounced the examination satisfactory, and on Sunday met for the formation of the church and the ordination of the pastor. The leading part in the formation of the church naturally fell to Rev. Mr. Yakobyan, of Cesarea, all the persons forming the church being from his flock; and for the ordination, Rev. Mr. Bulbulian, of Talas, preached a very appropriate and impressive sermon. An audience of nearly six hundred filled the chapel to its utmost capacity, and for about three hours was attentive to all the exercises. Later in the day these exercises were followed by a communion service. In the evening a large room was crowded at a service of song. This church, the tenth in the Cesarea station, starts with a membership of forty-five, viz., twenty-two male and twenty-three female members."

Madura Mission.

NEW FIELDS OPENED.

MR. HAZEN, of Aruppukottai, writes under date of July 24, of new churches and new schools: —

"I have just returned from an itineracy in the Mandapasalai pastorate. On that itineracy we dedicated two new churches in places where we have not had churches or congregations till last year. Next month we are to dedicate two more in new fields. Thus you see we still have growth. Another evidence of growth is that I have put four new men into the field within four months and still have two fields unoccupied and calling loudly for men. At one place, named Kuriaravasitthan, the Christian people are of the shoemaker caste, the very lowest of all. They are public scavengers, and are carrion eaters. All animals that die are their perquisite. Hence the Hindus did all they could to keep us out of the place. The head man of the place, who is also a public officer, forbade any one renting a house to our catechist. Also he ordered our Christians to work on Sunday and contribute to the support of the Hindu temple. When they refused, he said that he would burn our new church, forbade any one giving them work or selling rice, salt, provisions of any kind, and forbade their getting water from the public well. In one word, he boycotted them. As our tent was pitched there I sent for him to come and talk with me, but he hid himself. The next day I went with our pastor and catechists to his house, but he saw us coming and again hid himself. He is a bad man and afraid to look an honest man in the face. We had night preaching three successive nights in the place. On the last night a young man while listening was so smitten with conviction that he trembled from head to foot, and came to our tent, asking like the Philippian jailer, 'What must I do to be saved?' It is this cry and this deep conviction that I have longed to see, but never saw it before in India.

"Half a mile distant is another village where the people listened eagerly to our preaching, and followed us out of town, declaring that they would send their children to our school and will soon join us in a body. There will be no trouble there because the village officers and the people are all of one caste and all were present. Thus the Lord is opening the hearts of the people as He did Lydia's heart, and they are coming unto Him."

Ceylon Mission.

SPECIAL EVANGELISTIC WORK.

A FEW months since, we reported that arrangements were made in the Jaffna Peninsula of Ceylon for several series of evangelistic meetings, in which the representatives of several missionary boards working in the Peninsula would take part. Mr. Brown, of Udupitty, writes concerning the services which have been held at Udupitty, Atchuvalry and Varany. Of course it is too early to make full report of results, but Mr. Brown speaks of the way in which the work was conducted: —

"The meetings were announced long enough beforehand to give all Christians time to prepare. In getting the helpers to work I said distinctly that in no case would I say that they *must* take part in the work. I left them free to do as they pleased. I wanted only volunteers. With a few exceptions all joined gladly in the effort. We also had several workers from the Wesleyan Mission. We had helped them in May. Then Mr. Ehatamley from Oodooville and a Mr. Wadsworth from Battacaloe stayed with us for a week and gave most valuable

help. Mr. Wadsworth is a native evangelist and a very powerful speaker. He appeals especially to Christians.

"Each morning at half past six we held a prayer meeting for all Christians, which was always well attended and helpful. After breakfast the workers went to their appointed districts, to do personal work from house to house or to speak to the children in the schools. At noon we had another meeting at which reports on the morning work were given, and about half past three they went again into the villages. At about seven we held two moonlight meetings. These were, almost without exception, well attended and the people listened very attentively. The meeting at Udupitty was the largest I have seen here, except possibly the one which the Deputation attended; and it was held in the church. This work was carried on for three days in each church.

"As to results among the Christians, it may be said that there has been a general awakening. I am sure that the church has received an impulse to better living and to more active service. Some particular results may be mentioned. Two weeks ago yesterday, in the afternoon prayer meeting, a spirit of confession and of asking forgiveness came over the church. It commenced by one teacher confessing freely and frankly, without any excuses, his sins against two other Christians, and asking them to forgive him, which they did, at the same time confessing their own faults. There was a good deal of this in the public meeting and more afterwards in private, especially among the women. In the evening, about nine o'clock, we heard singing at the school. We were surprised, for we thought the girls were in bed. On inquiring in the morning we learned that the same wave of confession had come over the school. They had been holding a confessional meeting from seven to nine o'clock. The result is noticeable in their conduct. At Varany the same result appeared."

As to the results among Sivites, Mr. Brown regards those meetings as best which had the children specially in mind. Some adults have been reached and have promised to attend the Christian services. The house to-house visitation of the people has also been helpful, but Mr. Brown regards a campaign of three days in each church as quite insufficient to accomplish the best results. The work with individuals and with small classes is most hopeful. There is great need of a larger force of teachers who can give Christian instruction in the schools.

North China Mission.

THE OUTSTATIONS OF PEKING.

DR. AMENT, under date of August 5, reports a visit to the churches among which he labored after, as well as long before, the Boxer outbreak: —

"We are worshiping now in our new street chapel which serves very well for domestic purposes. It is large and airy and on week days a goodly number can easily be secured to listen to the preaching.

"I have just returned from a visit to our country stations which I had not seen for over a year. We went to Cho Chou by rail, and the sensations of gliding over these roads which have been our pest in past years can hardly be described. Owing to the giving of some land by the official as a sort of endowment to our work there, the helper and deacon had been able by the sale of grain to secure a fund sufficient to put the premises in good order. They are sufficient for our use, furnishing rooms for schools for boys and girls, residence rooms for all and space to spare. The

income from the land is sufficient at present for the pay of the helper, the deacon who does the business, sexton, and boys' school. The contributions of the church are to be expended for the running expenses, fires, tea, etc. Thus the Board is relieved, temporarily at least, of the expense connected with this large outstation. I say 'temporarily,' as I am not quite sure but that the official, in his hatred of the Boxers and friendship for us in helping him in his extremities, was not over-zealous in confiscating the lands of some Boxers and giving them to us. It may seem fair to share this land with the relatives of these criminals who have been deprived of their support by these gifts to us. No one seems to think we have any moral obligation in this matter, but it would seem to me to be the Christian thing to take these matters into consideration.

THE ROMAN CATHOLICS.

"Our chief matter of anxiety in Cho Chou is coming now from the Roman Catholics, who had not been there before the siege, but who now come with great flourish of trumpets, buy large property, and declare, as the priest has, that he will not rest till all the Protestants have been driven out of the city. By large promises of help in pending lawsuits he has drawn away three or four men, and his place is fairly invaded by roughs and litigants from all over the district, who want his help in oppressing their neighbors. One of the men whom we refused to help in litigation has made his name notorious by the number of his lawsuits since he has gone to the priest. Of the facts of these interferences in Chinese law cases there can be no doubt. Money is spent freely by the priest, and he will feed all who will come and study the catechism. All schools are open to all, and food provided. The gentry stand in dread of the priest, not to mention the local official as well, and his temporary influence is great. It is very prejudicial to our work and our people seemed to fear utter extinction of our little band. But I baptized one man, took on two very fine, thoughtful men as probationers, started the school with one of the best literary men in the city as teacher, and all at the expense of the local church. The activity of the Catholics in Protestant districts has been very marked in the last year, and the London Mission, in view of their weakness in not being able to look after their people, have lost heavily. In one region it is reported that two hundred members have gone over to the Romanists.

"At Ping Ting there is nothing of interest to report. At Nan Meng the old helper Hung is in charge. He was one who recanted during the troubles and seems to have lost some of his spiritual strength. A young student is helping him during the summer, and a Bible woman is there also. Effort was made to establish a school for boys, and the members seemed prepared to undertake one. I trust a good school will be in operation soon. The people seem friendly in the whole region, but as they were all Boxers, they are a little loth to show any interest in the church.

A HOPEFUL VILLAGE.

"The next station to the south was Fan Chia Chuang, where so much prayer and effort have been expended during the last thirty years. It was delightful to be received so cordially. The richest man of the village is now interested and threw open his schoolroom and other rooms for our entertainment. The change in this village is most marked. The only literary graduate is a reverent listener, and says he will make a special study of the gospels. The whole village bids fair to become a Christian village. The old members begged hard that a chapel might be erected, as they had no room equal to the congregation that assembled every Sabbath. The Bible-woman, wife

of pastor Hung who has disappeared since the Boxer outbreak, is well worthy of her position, works hard, and her influence is widely felt for good. On Sunday, five little girls whom she teaches sang two songs, and music never seemed so sweet. Dr. Blodget will especially appreciate the growth in this place, as it was here that he came on wearisome journeys, and his prayers never have ceased for the outpouring of the Spirit. The people promised to help in the erection of the chapel, furnishing teams, water, sand, etc., free of charge, also labor. The work could be put through here at about one-half the expense in any other place.

"The next day found us at Wen An, where a new chapel has been erected under the superintendence of Helper Tang. Considerable money has been spent, more than was originally designed, but the result shows in the twelve rooms prepared, schoolrooms, chapels, residence, etc. On Sunday the welcome rains came, and as we had prayed for rain on Saturday, some of the people who had dropped in gave our prayers the credit of the blessing. The rains are already so late that a full harvest cannot be expected. This tour was taken on horseback in the midst of the summer heat and rain, and on arrival in Peking it is quite natural that we should have been much worn. But these trips are always satisfying, as they show our hold on the people, strengthen them in their lonely religious life, comfort the discouraged and create a healthful atmosphere of hope and joy. It is well worth the effort. An unvisited field soon dies.

"The anti-foreign spirit in Peking is somewhat veiled but none the less real. That there is a pro-foreign party is also just as apparent. Owing to the influence of the Empress, the reactionary party seem to have the upper hand, but the progressives are courageous in their limited spheres. It is a time for patience and fortitude. The people are ready for the acceptance of modern ideas, and when the embargo is lifted, progress will be rapid. We are glad we returned as we did. This early arrival enables us to get many things in shape for the fall and winter's work. We can never feel settled in our reconstructed premises till we have the new chapel for domestic services. That will be the center of all our activities. The Bridgman school will be beautifully equipped with buildings, and our boys' school, which we hope to develop to the grammar grade, can be accommodated in the buildings bought by Mr. Stelle.

"There ought to be some recruits coming to this mission soon. What is Bridgman school to do? What is Pangchuang to do? What is the College to do?"

PROGRESS IN PEKING.

MR. WILDER writes from Peking, August 17: —

"On Sunday, July 27th, we held our first service in our new street chapel. I think it was the first time a Protestant Chinese congregation has met to worship in its own new building since 1900. The benches, pulpit, etc., were moved over, and the bright, new chapel was spick and span for the opening Sunday. The first service was at 10 A.M., a Christian Endeavor meeting on the appropriate subject, 'fishers of men.' In spite of our one great rain storm of the season being on, there were about forty present, and at 11 A.M., when the main service commenced, the men's side was full with about 100 men and boys. There were only fifteen or twenty women, but that was pretty well for Chinese in rainy weather. All seemed to feel the joy of the occasion. The prayers of thanksgiving were many and fervent that day, and the same spirit overflowed and filled our following Wednesday prayer meeting, when we had over 100 out and a full meeting. Every Sunday since the church has been crowded, making us wonder what

we shall do when the 100 school boys and girls come back next month. The North church will certainly be compelled to go back to its former meeting place — or rather, to the new premises near there purchased for it. The convenient location on the street attracts a good many to our regular services who would not come inside a closed compound.

"We have been gathering together the results of our year's work in the outer chapel and station class, and today baptized twenty-three, and received two by letter, and twelve or fifteen on probation. The numbers were larger than I had anticipated, and it is a good showing for the little temporary chapel in the stone-cutter's shop, refitted last December, at a cost of some $40 gold. The work of the church-members has been constant and faithful there in spite of my being away from them most of the days, with the business of the station occupying my time. The workmen employed in our work of reconstruction have responded well to our invitations to prayers and Sunday services. We have morning prayers with them daily in a large mat shed built for the purpose. I hope some have been converted. They certainly have an interest in the services that they never had before. Today when I went to P'ing Fang, seven miles northeast, I met several who had been on our force when it was 500 or 600 strong. They asked about the times and places of worship and promised to come."

A BOXER AND HIS PRISONER.

"Our being here this summer is going to give fine momentum to the next year's work. There is a goodly number of inquirers of the independent, substantial sort we are glad to get. For some weeks a brawny man I knew as a shopkeeper in Tung-cho, has been coming regularly and showing a quiet interest. One of our good little Christians, a jinriksha-puller now, stepped up to him and said: 'Do you remember me? I am one that you bound and delivered over to the Tung-cho magistrate two years ago when you were the head of a troop of Boxers.' 'Yes,' he said, 'I remember,' and he looked as though he was not quite sure that the confession would not lead to punishment. 'Well,' said little Li, 'I only hope you will be another Paul.' The Boxer did not know what that meant, but he continues to come, and I consider it a hopeful case of honest inquiry. He told me he had heard a great deal of preaching at Tung-cho, and is now in business here next door to one of our church members. Little Li was kept in jail by the Tung-cho official and liberated on the approach of the foreign troops. He is now taking special interest in this man who bound him, and is trying to show him how to be a Christian. I hope there may be many more such cases. It shows that the Chinese can forgive."

Shansi Mission.

FROM TAIKU.

DR. ATWOOD reports a visit at Taiku which extended into the month of July. He says: —

"I attended service in the little chapel in the park, led by Yang Hung Yuan, the teacher of the boys' school. It was a pleasant experience to meet with these Christian brethren again after an absence of five months. I was pleased to notice that much of the tension and nervous strain has been relieved, even in this short time, and that the preaching of the Word is a much more satisfactory proceeding, the people listening with quiet attention. There is an audience of about seventy that gathers here from week to

week and about an equal number at Fen-cho-fu. A little church in Ch'ing Yuen also has regular meetings on Sunday, with an attendance of from fifty to seventy. At the village of Tung Fang, an outstation six miles northeast of here, regular services are still maintained.

"The small band of Christians remaining here have had a welcome addition to their numbers by the arrival of a Mr. Lu from near Shanghai, where he became interested in Christianity. There is now no open persecution in this village, whatever may be said in private, and the vine planted here shows signs of again putting forth branches."

Dr. Atwood reports that the magistrate is friendly to the Christians and that their relations with him have been satisfactory thus far.

Zulu Mission.

THE AMANZIMTOTE SCHOOL.

Owing to the necessity of a furlough on the part of Mr. and Mrs. Cowles, Mr. LeRoy has been placed in charge of the Amanzimtote Training School, although he has been so short a time in the mission and needs time for the acquisition of the language. Mr. LeRoy writes, under date of August 29: —

"The present term of school began August 14th. We have now seventy-five in attendance, including a deaf-mute. What is a missionary not called upon to do? He is a bright fellow, and we shall hope to do him some good.

"Elder Weavers is with us again, and has been conducting meetings for a fortnight in connection with the services of the church. The boys are being especially blessed, and brought to the feet of the Master, and we could not, therefore, begin the term's work more hopefully. The possibilities wrapped up in seventy-five boys, scattering to all parts of South Africa, are limitless, and inspires one to give of his best, in order that they may come under the sway of the Gospel. I am daily more and more thankful that I have the privilege of working among them.

"Our teaching force has been strengthened by the coming of Miss Price from Inanda. Their loss was our gain; they generously allowed her to come, realizing that Miss Clark could not go on for another term without assistance. Miss Clark, in justice to herself, should be relieved of all work, until her strength is somewhat recruited, but she never thinks of herself and her needs, but only of her work."

Dr. McCord, who on account of the restrictions placed upon his medical practice by the laws of the Natal Colony, was obliged to go to England and pass an examination as physician, has now returned to Amanzimtote and has been most cordially welcomed.

NOTES FROM THE WIDE FIELD.

AFRICA.

Uganda and Neighboring Kingdoms. — It is a striking illustration of the changes that have taken place in Africa of late, that a full statistical report of the English Church Mission in Central Africa for the year 1901 was received at London in season to be published in the *Intelligencer* for May. The statistics are most remarkable. Formerly the name Uganda was applied to all the district in the region of the great Lake Victoria, but now other kingdoms are included under that term: Toro, Usoga, Busoga, and Bunyoro, and Usukuma. The figures given for

this district are as follows: native clergymen, 27; native Christian teachers (1,988 males and 420 females), total 2,408. Adults added to the church by baptism, 4,067; (this is against 3,180 during the previous year). The native Christians now number 34,239. These are what we should term adherents who have been baptized. The communicants number 9,865; scholars now number 12,363. The details given in connection with this summary are extremely interesting, indicating a profound movement toward Christianity throughout all that region. Wars have ceased, and prosperity is seen on every side; the contrast between the recent past and the present is indicated in the following illustration of how some old things have passed away:—

"In old times, whenever a massacre was ordered, the captives were divided up, and some sent to each place. The method of execution varied with the place; at one place they were clubbed to death; at another, burned; at one of the islands they were tied to stakes at the water's edge, and the crocodiles came and ate them; at the place where I was, the custom was to burn them, and the chief showed me a pot that had been found in the long grass at the place of execution. It had three mouths to it, and in the old days beer was poured into it, and then 'medicine,' namely, a charm of some kind, and each of the persons to be executed had to drink some of this, lest their spirits should come back and trouble the executioners. Similarly, there was a pipe into which tobacco and 'medicine' were put, and each had to smoke some of this, for the same reason. These two vessels had been out in the long grass, exposed to wind and rain and grass fires for, I suppose, at least thirteen years, yet they were in excellent preservation. The chief who showed them to me had only just discovered them. Many of the present generation did not even know what the things were for, as they had never seen such things in their lives. Certainly, in this country, old things are passing away; all things are becoming new, though there is still, in the more remote parts of the country, a certain amount of divination carried on, and offerings to the spirits are still made by some people; but they do such things in secret."

The Zambesi Mission.— Recent letters from the Zambesi Mission are full of gratitude for the sympathy of friends in France in the repeated bereavements and great trials of their missionaries. M. Coillard encourages himself amid all afflictions and disappointments "by looking upward to the eternal hills, to the All-Powerful, who made the heavens and the earth" and, while awaiting the coming of recruits who shall take the places of those beloved ones who have fallen by the way, he stays himself upon the unfailing promises of God. Two new missionaries, with their wives and three single ladies, embarked at Southhampton on the 22d of March on their way to join this mission.

From the station of Sesheke, M. Jalla sends good news of the steadfastness of Litia, the heir of the king Levanika. Without being as zealous as we could wish, Litia continues to set a good example to his people by his regularity at the church services and by a blameless life. In his intercourse with white merchants and travelers he seems to have made sensible progress. The same may be said of his wife. During a time of great drought last December there was a meeting of the people to pray for rain, 360 persons being present, including the chiefs of two villages, After singing and an explanation of the conditions of prevailing prayer, Litia offered the first prayer and was followed by two pagan chiefs. Litia added a very sensible address upon the answer of Jesus to the Syrophenician woman. There was great solemnity in the assembly. On the morrow the clouds gathered, and an abundant rain fell in the course of the next two days.

MISCELLANY.

BIBLIOGRAPHICAL.

Lux Christi: An Outline Study of India; A Twilight Land. By Caroline Atwater Mason. New York: The Macmillan Company.

The Christian public, which has read, with great interest and admiration, Mrs. Mason's recent book, "The Little Green God," will not be surprised at the remarkable and many-sided excellence of this "study." It is modestly called a condensed summary, an outline study of India, and such it is; but its fulness of suggestion, reference, and information, historical, social, and religious, make it much more. We do not envy the mind or heart of the reader who is not moved to tears or, beyond them, to a righteous indignation and an active effort to help, by the clear presentation of India's unspeakable sin, degradation, and sorrow.

As is well known, "*Lux Christi*" is the second in the series of United Studies of Missions undertaken by Woman's Missionary Societies throughout Christendom. "*Via Christi*" has conducted them down the ages, from the days of Him who came from heaven — a Foreign Missionary from the Land of Light — through all the history of the church's expansion, which has always been by the way of foreign missions, down to the eighteenth century. The next undertaking is the study, one by one, of missionary work in all lands. The committee wisely selected India as the first country to be studied, because it was the first country to receive Anglo-Saxon Protestant missionaries, and also because it more especially appeals to the sympathies of the women of Christian countries.

The book contains nearly three hundred pages, and is divided into six chapters, interspersed with valuable statistical tables and quotations from leading authorities upon the conditions and religions of India. An appendix furnishes references to late books and periodicals where India is discussed, and also a list of twenty books upon the subject. The six chapters deal with the early history of the country, the invasions and conquests, the entrance of modern missions, with a chapter upon the century of work for women. In closing, the author discusses a variety of subjects bearing upon mission work as a whole, and India in particular.

We cannot but regard the main title, "*Lux Christi*," as unfortunate. It gives no conception as to the contents of the book. We trust that in subsequent volumes on various countries, fanciful and confusing titles will be omitted. We must also note that in the list of twenty leading missionary periodicals, the *Missionary Herald*, the oldest foreign missionary magazine in America, if not in the world, is overlooked.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the blessing of God to follow the impressions produced at the Annual Meeting of the Board: that new purposes of devotion formed may be carried out, and that the year to come may witness a great advance in the missionary spirit both at home and abroad.

ARRIVALS ABROAD.

July 1. At Ahmednagar, Lester H. Beals, M.D.
August 25. At Tientsin, China, Mrs. I. J. Atwood.
August 30. At Monastir, Miss Harriet L. Cole.
September 1. At Yokohama, Japan, Miss Susan A. Searle.

DEPARTURES.

October 6. From Vancouver, Miss Olive S. Hoyt, to join the Japan Mission. (See page 446.)

October 15. From Boston, Rev. James C. Perkins, returning to the Madura Mission.

October 15. From San Francisco, Mrs. Estella A. Perkins and Rev. E. E. Aiken and wife, returning to the North China Mission; also Dr. and Mrs. Francis F. Tucker and Miss Bertha P. Reed, to join the North China Mission. (See page 447.)

MARRIAGE.

October 5. At Fairhaven, Conn., Rev. Edwin E. Aiken, of the North China Mission, to Miss Rose E. Merrill.

DEATH.

September 26. At Boston, Mr. Frederic C. Gulick, son of Rev. William H. and Mrs. Alice Gordon Gulick, of the Mission to Spain, aged 26.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Bangor, 1st Parish Cong. ch., toward support of missionary, 75; Hammond-st. Cong. ch., toward do., 75; Central Cong. ch., toward do., 75,	225 00	
Castine, A friend,	4 00	
Dennysville, Cong. ch.	19 54	
Kittery Point, Cong. ch.	4 85	
North Yarmouth, 1st Cong. ch.	14 63	
Portland, J. Henry Dow, 10; Harriet A. Libby and sisters, 100,	110 00	
Scarboro, Cong. ch.	12 75	
Searsport, 1st Cong. ch.	15 00	
Washington, Cong. ch.	10 00	
Waterford, 1st Cong. ch.	17 63	
West Brooksville, Cong. ch.	2 50	
Yarmouth, 1st Parish Cong. ch.	40 00	475 90
Legacies. — Lewiston, Mrs. Clara S. Jordan, by B. C. Jordan and J. Y. Stanton, Ex'rs, to const. BENJAMIN C. JORDAN, F. M. DREW, L. W. STANTON, and J. Y. STANTON, H. M.		500 00
		975 90

NEW HAMPSHIRE.

Atkinson, Cong. ch., to const. with other donations, HERMAN N. DUNHAM, H. M.	55 16	
Boscawen, 1st Cong. ch.	19 31	
Claremont, Cong. ch.	40 00	
Colebrook, Cong. ch.	10 00	
Dover, Mrs. H. C. Severance,	5 00	
East Concord, Cong. ch.	12 00	
Greenville, Cong. ch.	10 00	
Hampton, Y. P. S. C. E., toward support Rev. J. H. Pettee,	10 00	
Keene, 1st Cong. ch.	37 00	
Jaffrey, Cong. ch.	23 00	
Lakeport, Wm. C. Landis,	3 00	
Lisbon, 1st Cong. ch.	5 52	
Manchester, 1st Cong ch., toward support Rev. J. P. Jones,	125 37	
Nashua, Pilgrim Cong. ch.	48 58	
New Boston, Presb. ch.	6 00	
Orfordville, Cong. ch.	2 90	
Sanbornton, N. H. Fem. Cent Inst. and H. M. Union,	25 00	
Stratham, Cong. ch.	23 39	
Westmoreland, Cong. ch.	12 00	473 23

VERMONT.

Danville, Cong. ch.	40 00	
Duxbury, Cong. ch.	13 00	
East Corinth, Cong. ch.	6 05	
East Fairfield, Cong. ch.	2 00	
Fairfield, Cong. ch.	1 25	
Ferrisburg, Cong. ch.	18 40	
Jamaica, Cong. ch.	7 80	
Ludlow, Cong. ch.	10 64	
Middlebury, Miss H. M. Boardman,	2 00	
North Bennington, Cong. ch., 109.40; do., Green Box Bank, 27.26,	136 66	
North Thetford, Cong. ch.	10 00	
St. Johnsbury, Rev. C. F. Morse,	10 00	
Springfield, Friend,	1 00	
Sudbury, Cong. ch.	10 00	
Thetford, 1st Cong. ch., of which La. Benev. Soc., 6,	50 00	
Windsor, Old South Cong. ch.	4 50	
Weathersfield, Cong. ch.	2 77	326 07

MASSACHUSETTS.

Ashby, Cong. ch.	12 10	
Ashfield, Cong. ch.	42 20	
Boston, 2d ch. (Dorchester), 100; Park-st. ch., 65; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 8.50; Fanny C. Guild, 5,	178 50	
Braintree, 1st Cong. ch.	5 22	
Cambridge, Pilgrim Cong. ch.	21 41	
Carlisle, Cong. ch.	10 00	
Dalton, Mrs. Z. Marshal Crane,	150 00	
East Bridgewater, Union Cong. ch.	9 22	
East Longmeadow, 1st Cong. ch.	7 00	
Edgartown, Cong. ch.	16 00	
Everett, Mystic Side Cong. ch.	4 56	
Fitchburg, J. May Gould,	10 00	
Freetown, Cong. ch.	4 39	
Heath, Union Cong. ch.	10 00	
Interlacken, Cong. ch.	12 95	
Leyden, Mrs. Roswell Baker,	1 00	
Lincoln, Cong. ch.	105 00	
Lowell, Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee,	8 35	
Lynnfield Center, Cong. ch.	35 00	
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 23.74; Cong. Sab. sch., toward do., 14.26,	38 00	
Mt. Washington, Cong. ch.	10 13	
Newburyport, 1st Cong. ch.	27 21	
Newton, Eliot Cong. ch., 285; J. W. Bacon, 5,	290 00	
Newton Upper Falls, Mrs. Laura M. Cobb,	1 00	
North Adams, Cong. ch., toward support Dr. W. L. Thompson,	200 00	
Northboro, Cong. ch.	24 23	
North Leominster, Cong. ch., Cong. Sab. sch., and Y. P. S. C. E., for catechist, Madura,	40 00	
North Reading, Union Cong. ch.	9 00	
Sharon, Cong. ch.	49 90	
Shrewsbury, Cong. ch.	8 00	
South Framingham, Grace Cong. ch., toward support of missionary, 225.14; Mrs. Arthur A. Winsor, 10,	235 14	
Springfield, Olivet Cong. ch.	16 75	
Sutton, Cong. ch.	24 00	
Upton, 1st Cong. ch.	11 29	
Wakefield, Cong. ch	37 83	
Walpole, Cong. ch.	92 00	
Waltham, Trin. Cong. ch., 44.45; Swedish Cong. ch., 2.50,	46 95	
Wayland, Mrs. S. E. Reeves,	2 00	
West Boylston, 1st Cong. ch.	15 40	
Westfield, 2d Cong. ch.	24 00	

Worcester, Plymouth Cong. ch., 184.48; Union Cong. ch., 17, 201 48
Worthington, Cong. ch. 31 74—2,078 95
Legacies.—Medway, Eunice Clark, by Jas. F. Fiske, Trustee, add'l, 614 00
Winchendon, Dr. Josiah Abbott, by Wheeler Poland, Adm'r, 500 00—1,114 00

3,192 95

RHODE ISLAND.

Kingston, Rev. Malcolm Dana, 10 00
Providence, Free Evan. Cong. ch., for native agencies, Aintab, 100 00
Tiverton Four Corners, Cong. ch. 5 07—115 07

CONNECTICUT.

Avon, Cong. ch. 10 00
Colchester, Y. P. S. C. E., for student, Pasumalai, 15 00
Colebrook, Katharine Carrington, 20 00
Granby, South Cong. ch. 23 68
Hadlyme, R. E. Hungerford, 20 00
Hampton, Cong. ch. 6 70
Hartford, Geo. G. Williams, 1,000; "In loving memory of M. C. H.," 500, 1,500 00
Hebron, 1st Cong. ch. 30 75
Higganum, 1st Cong. ch. 13 00
Middletown, 1st Cong. ch., toward support missionary, 61 19
New Haven, W. H. Moulthrop, for native worker, India, 10; Friend, of which 50 toward support Rev. R. A. Hume, 100, 110 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 52 10
Rocky Hill, Cong. ch. 12 28
Rockville, Union Cong. ch. 800 00
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 8 25
Saybrook, through Rev. H. M. Lawson, for work in India, 5 00
South Britain, Cong. ch. 15 37
Trumbull, Cong. ch. 11 00
West Haven, 1st Cong. ch. 34 90
Winchester, Cong. ch. 15 00
——, Friend, 10 00—2,774 22
Legacies.—Roxbury, John T. Bronson, by Geo. W. Hurlburt, Adm'r, 369 92
Wapping, Mrs. John Bancroft, 5 00—374 92

3,149 14

NEW YORK.

Brooklyn, J. O. Niles, 5; Carolyn Los Kamp, 8, 13 00
Canandaigua, Rev. Lewis T. Reed, 10 00
Elbridge, Cong. ch., Woman's Mis. Soc., toward support Rev. J. D. Taylor, 17 00
Mannsville, Cong. ch. 5 00
Poughkeepsie, J. D. and L. C. K. 100 00
Syracuse, Friend, to const. Edith Landon, H. M. 100 00—245 00

NEW JERSEY.

East Orange, Trinity Cong. ch., I. L. Halsey, 50 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 100 00
Newark, Belleville-av. Cong. ch. 30 27—180 27

PENNSYLVANIA.

Scranton, Thomas Eynon, 5 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. Y. P. S. C. E., toward support Rev. W. L. Beard, 25; do., 5th Cong. Y. P. S. C. E., toward do., 10, 35 00

ALABAMA.

Childersburg, Cong. ch. 1 00
Hackleburg, Cong. ch. 1 00
Joppa, H. J. Clark, 5 00
Sulligent, Cong. ch. 35—7 35

TENNESSEE.

Crossville, Cong. ch. 2 00

MISSOURI.

Cameron, Cong. ch. 15 10
Kansas City, Ivanhoe Park, 5 00
St. Louis, Rev. and Mrs. Michael Burnham, 10 00—30 10

OHIO.

Cincinnati, Walnut Hills Cong. ch. 25 00
Claridon, Cong. ch. 16 70
Cleveland, Euclid-av. Cong. ch., 26.38; Plymouth Cong. ch., add'l, 25, 51 38
East Toledo, 2d Cong. ch. 6 74
Garrettsville, Mr. and Mrs. H. N. Merwin, 9 00
Jefferson, Cong. ch., K. E. Soc. 35 00
Lafayette, Cong. ch. 4 13
Olmsted, 2d Cong. ch. 17 00
Rockport, Cong. ch. 15 00
Toledo, E. H. Rhoades, to const. Rev. Ernest Bourner Allen, H. M. 50 00
Unionville, Cong. ch. 8 93—238 88
Legacies.—Norwalk, Mrs. J. C. Bateham, by C. S. Bateham, Ex'r, 100 00

338 88

ILLINOIS.

Auburn Park, Union Cong. ch. 25 87
Batavia, 1st Cong. ch. 33 33
Cobden, Union Cong. ch. 2 75
Chicago, Warren-av. Cong. ch. 7 00
Downer's Grove, Cong. ch. 18 23
Elgin, Rev. W. A. Waterman, 25 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 60; W. H. Rice, 10, 70 00
Hennepin, Cong. ch. 12 00
Lyndon, Cong. ch. 3 00
Norris City, 1st Cong. ch. 7 00
Oak Park, 2d Cong. ch., of which 149.73 toward support Rev. C. A. Nelson, 154 67
Payson, Cong. ch., 32.07; L. K. Seymour, 45, 77 07
Poplar Grove, Cong. ch. 4 60
Sandoval, Cong. ch. 3 00
Wheaton, H. L. Kellogg, 5 00
Wyoming, Cong. ch., add'l, 18—448 70

MICHIGAN.

Chelsea, Cong. ch. 18 50
Hilliards, Cong. ch. 7 50
Lowell, Cong. ch. 11 00—37 00

WISCONSIN.

Curtiss, Zion Ger. Cong. ch. 2 50
Glenbeulah, J. H. Austin, 5 00
Koshkonong, Cong. ch., 15; Wm. Armstrong, 10, 25 00
Manning, Cong. ch. 1 00
Sun Prairie, Cong. ch. 18 55
Waupun, 1st Cong. ch. 15 68
Whitewater, Cong. ch. 23 57—91 30

IOWA.

Blairsburg, Cong. ch.	18 50	
Davenport, S. F. Smith's wife's aunt,	52 75	
Dubuque, 1st Cong. ch., Clark Williams,	10 00	
Elma, Cong. ch.	8 00	
Independence, Cong. ch.	12 40	
Jackson, Cong. ch.	5 00	
McIntire, Cong. ch.	2 90	
Prairie City, 1st Cong. ch.	5 56	
Riceville, Cong. ch.	4 90	
Shell Rock, Cong. ch.	6 48	
Tabor, L. B. Wood,	15 00	
Wittemburg, Cong. ch.	4 90	146 39

MINNESOTA.

Hancock, Cong. ch.	4 80	
Minneapolis, Plymouth Cong. ch., 80.04; Lnwry Hill, Cong. ch., 7.97; Rodelmer, 2,	90 01	
Monticello, Cong. ch.	10 00	104 81

KANSAS.

Dry Creek, Sardis Cong. ch.	10 00	
Independence, 1st Cong. ch.	2 50	
Little River, Mrs. T. A. Brunker,	2 00	
Ottawa, 1st Cong. ch.	33 60	
Topeka, Seabrook Cong. ch., 4; Pauline Cong. ch., 2,	6 00	54 10

NEBRASKA.

Crete, Cong. ch.	3 65	
Lincoln, Butler-av. Cong. ch.	3 09	
Neligh, Cong. ch.	21 25	27 99

CALIFORNIA.

Berkeley, North Cong. ch.	5 00	
Crockett, Cong. ch.	1 00	
Cupertino, Cong. ch.	50	
Guerneville, Cong. ch.	2 50	
Lodi, Rev. Geo. H. DeKay,	2 50	
Martinez, Cong. ch.	34 90	
Oakland, Plymouth Cong. ch., 3.70; Market-st. Cong. ch., 3.35,	7 05	
Palmdale, Rev. M. S. Croswell,	10 00	
Pasadena, 1st Cong. ch.	103 27	
Poway, Cong. ch.	8 00	
Redlands, R. A. Harris, for medical work in China,	20 00	
Riverside, Cong. ch.	90 00	
San Francisco, W. L. Irvine,	1 00	
Santa Barbara, Cong. ch.	31 34	
Ventura, Cong. ch.	1 45	318 51

COLORADO.

Buena Vista, 1st Cong. ch., Woman's Mis. Soc.	10 00	
Minturn, Cong. ch.	1 80	11 80

WASHINGTON.

Hillyard, Cong. ch.	3 00	
Pleasant Prairie, Cong. ch.	12 87	
Port Angeles, 1st Cong. ch.	6 50	22 37

NORTH DAKOTA.

Buchanan, Cong. ch.	2 66

SOUTH DAKOTA.

Beresford, Cong. ch.	10 00	
Lake Preston, Cong. ch., 3.60; Y. P. S. C. E., toward support Rev. E. B. Haskell, 5.72,	9 32	
Springfield, Cong. ch.	21 88	41 20

IDAHO.

Boise, Woman's Mis. Union,	8 50

WYOMING.

Lusk, Friend,	25 00	
Manville, Cong. ch. Farren Mis. Soc.	2 00	27 00

UTAH.

Salt Lake City, Phillip's ch., Woman's Soc.	4 00

NEVADA.

Reno, Cong. ch.	10 35

OKLAHOMA.

Bison, Cong. ch.	1 00	
Kingfisher, J. B. White,	100 00	
Waukomis, Cong. ch.	3 40	104 40

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For vacation expenses Miss M. E. Kinney,	132 00

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.* 2,500 00

From Woman's Board of Missions for the Pacific.

Mrs. S. M. Dodge, Oakland, California, *Treasurer,*

(Of which 2,03 for children's missionary in Africa),	757 83
	3,389 83

MISSION SCHOOL ENTERPRISE.

New Hampshire. — Orfordville, Y. P. S. C. E., 4; East Alstead, Cong. Sab. sch., 10,	14 00
Vermont — Georgia, Cong. Sab. sch., 6.66; No. Bennington, Cong. Sab. sch., 4,	10 66
Massachusetts. — Boston, Harvard ch. (Dorchester), Y. P. S. C. E., 2.05; Fitchburg, Rollstone Y. P. S. C. E., 10; Petersham, Y. P. S. C. E., 25; Scotland, Y. P. S. C. E., 3,	40 05
Connecticut. — Mansfield Centre, Cong. Sab. sch.	1 00
New York. — Brooklyn, Nazarene Cong. Sab. sch.	3 00
Missouri. — Kansas City, Clyde Y. P. S. C. E., 5; Sedalia, Y. P. S. C. E., 5,	10 00
Illinois. — Downer's Grove, Cong. Sab. sch.	10 00
Michigan. — Chelsea, Jun. C. E. Soc.	5 00
Iowa. — Grinnell, Y. P. S. C. E., 7.93; Little Rock, Y. P. S. C. E., 2,	9 93
Minnesota. — Salem, Cong. Sab. sch.	3 45
South Dakota. — Springfield, Cong. Sab. sch.	2 00
Oklahoma. — Seward, Cong. Sab. sch.	88
	109 97

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Downer's Grove, Y. P. S. C. E., 10; Dundee, do., 10; Shabbona, do., 25, all for MacLachlan Fund,	45 00
Wisconsin. — Lake Geneva, 1st Cong. Y. P. S. C. E., for Olds Fund,	5 00
Iowa. — Central City, Y. P. S. C. E., 5; McIntire, do., 1.20; Strawberry Point, do., 5.59, all for White Fund,	11 79

MINNESOTA.— Brainerd, Y. P. S. C. E., People's ch., for Haskell Fund, 1 36
NEBRASKA.—Ashland, Y. P. S. C. E., 5; Farnum, do., .50, both for Bates Fund, 5 50
COLORADO.— Leadville, Y. P. S. C. E., 5; Manitou, do., 5, both for Albrecht Fund, 10 00
NORTH DAKOTA.— Oberon, Y. P. S. C. E., for Haskell Fund, 5 00
SOUTH DAKOTA.— Deadwood, Y. P. S. C. E., for Haskell Fund, 5 00
88 65

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

VERMONT.— Barre, through Miss Ellen M. Stone, for enlargement of building of Girls' Boarding School, Kortcha, 50.88; Georgia Cong. Sab. sch., for work, care Rev. A. W. Clark, 3.63; Richmond, Y. P. S. C. E., for Harding Hall, 1, and work, care Rev. Wm. Hazen, 1, 56 51
MASSACHUSETTS.— Boston, S. D. for use of Rev. G. D. Marsh, 100, and Rev. J. F. Clarke, 100; do., Elbridge Torrey, for work, care Rev. J. L. Fowle, 100; do., Mrs. Elbridge Torrey, for work, care Rev. Geo. D. Marsh, 50; do., Friend, for Biblewoman, care Rev. C. R. Hager, 30; Chelsea, 1st ch., Cradle Roll, through Miss Ellen M. Stone, for Elenchie G. Tsilka, 5.07; do., A Western Chautauqua, through Miss Ellen M. Stone, for enlargement of Girls' Boarding School, Kortcha, 12.65; Fitchburg, Rollstone Y. P. S. C. E., for work, care Rev. H. K. Wingate, 20; Melrose, through Miss Ellen M. Stone, for enlargement of building of Girls' Boarding School, Kortcha, 30; Millbury, 2d Cong. Sab. sch., for work, care Rev. R. A. Hume, 25; Newton Highlands, Y. P. S. C. E., for Bible reader, care Rev. R. Winsor, 24; North Billerica, Miss H. B. Rogers, 5, and Mrs. E. A. Gould, 10, for use Mrs. H. N. Kinnear; Stoneham, Miss M. A. Proctor, for use Rev. C. S. Sanders, 5, and Rev. T. D. Christie, 8.80; Westfield, Mrs. Mary Alice Smith, for church, care Rev. H. C. Hazen, 16, 541 52
RHODE ISLAND.— Providence, Central ch. Friend, for Ahmednagar ch. 25 00
CONNECTICUT.— Hartford, through Miss M. F. Collins, 20; Ivoryton, Friend, for church, Philippopolis, 100; Waterbury, Mrs. Geo. Hine, for Storrs Memorial Hospital, 5, 125 00
NEW YORK.— Albany, A. N. Husted, for Storrs Memorial Hospital, 5; Brooklyn, Central Cong. Sab. sch., 100 for work in Marathi, and 100 for do., Madura; Cooperstown, H. D. Sill, for Storrs Memorial Hospital, 5; Syracuse, Good Will Cong. Sab. sch., Mrs. Elizabeth S. Hanchett, for pupil, care Rev. L. P. Peet, 20, 230 00
NEW JERSEY.— East Orange, 1st Cong. Y. P. S. C. E., for Bible reader, care Dr. W. S. Dodd, 10; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 30, 40 00
PENNSYLVANIA.— East Smithfield through Rev. C. C. Tracy, for Industrial Building, care Rev. G. E. White, 5; Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 10, 60 00
LOUISIANA.— Monroe, H. Kindermann, for Storrs Memorial Hospital, 10 00
INDIANA.— Leavenworth, Margaret S. Booth, through Miss Ellen M. Stone, for enlargement of building of Girls' Boarding School, Kortcha, 3 00
TENNESSEE.— Nashville, W. M. U., for use Rev. H. J. Bennett, 8 00
MISSOURI.— Kansas City, 1st Cong. ch., Ladies' Union, for use Mrs. H. C. Haskell, 5 00
OHIO.— Akron, Rachel Davies, for Storrs Memorial Hospital, 1 00
ILLINOIS.— Canton, Maria J. Dewey for work, care Mrs. D. M. B. Thom, 25; Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 6.25; do., Henry W. Rice, for pupil, care Rev. J. D. Davis, 30; do., Mrs. C. L. Goodenough, for work, Zulu Mission, 37.50; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1, 104 75
MICHIGAN.— Owosso, Mrs. Julia F. Sharts, for Storrs Memorial Hospital, 1 00
CALIFORNIA.— Pasadena, Miss Sara Hays, in memory of Mr. and Mrs. Ebenezer Howard Hyde, for house for Miss A. G. Chapin and her work, 500; Porterville, Mrs. Martha A. Bailey, for Abigail Lee Ogden Memorial, 100, 600 00
COLORADO.— Colorado Springs, D. C. Jencks, for use Miss M. Adelaide Daughaday, 2; Telluride, 1st Cong. ch., for native helper, care Rev. F. E. Jeffrey, 15; Trinidad, Cong. ch., for school, care Rev. H. Fairbank, 13.50, 30 50
MONTANA.— Great Falls, Y. P. S. C. E., for Industrial school, care Dr. W. L. Thompson, 3 60

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer.*

For church, Ahmednagar, 5 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. S. M. Dodge, Oakland, California, *Treasurer.*

For pupil, care Miss B. B. Noyes, 16 00
For use, Mrs. T. A. Baldwin, 12 00
For Pomona College room, Mrs. Gulick's School, Spain, 15 00
For medical work, Harpoot, 5 00
For Scholarship, care Miss M. R. Perkins, 10 00 — 58 00
1,907 88

Donations received in September, 13,944 45
Legacies received in September, 2,088 92
16,033 37

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.— Auburndale, E. M. Strong's Sab. sch. class, 10; East Northfield, M. Fannie Lewis, 1, 11 00
NEW JERSEY.— Plainfield, Y. P. S. C. E. 12 70
23 70

ABBOTT FUND.

MASSACHUSETTS.— Chelsea, Y. P. S. C. E. of 3d Cong. ch. 10 00
LOUISIANA.—Jennings, Y. P. S. C. E. 25 00
35 00

TWENTIETH CENTURY FUND.

MASSACHUSETTS.—Newton Highlands, Cong. ch. 33 33
CONNECTICUT.— Madison, Rev. J. W. Moulton, add'l, 2; Meriden, W. H. Catlin, 25, 27 00
60 33
Previously acknowledged, 94,082 44
94,142 77

For Young People.

HOWADJA JEBRA ANTAKI.

BY MISS MYRA A. PROCTOR.

Mr. Gabriel, or as the Arabs say, *Howadja Jebra*, was a resident of the city of Aleppo; but as the family originated in Antioch (in Arabic *Antakia*), he was known by the surname Antaki. The family belonged to the Roman Catholic Church, and were much respected. Jebra himself had received more than the usual educational training of young men in his day.

When Ibrahim Pasha and his army invaded the northern part of Syria, Jebra was employed as secretary by some of the officers, and on the return of the Pasha to Egypt, Jebra began business as merchant in Aleppo with no little prestige as the result of his position in this army. He soon after married a wealthy young lady of the same faith as himself.

ANTIOCH.

In the year 1848 he met Bedros Vartabed, the first colporter sent from Constantinople to sell Bibles and religious books in Aleppo and Aintab. Jebra talked with him and read his books until his mind was enlightened by the truth. This is his story as told by himself: —

"I was convinced of the truth, but did not confess it because I was afraid of my rich relatives and my worldly friends, and a confession of the Gospel religion appeared to me like a high mountain which I could not climb, or a thick curtain which I was unable to rend. It had been forbidden to all members of our church to speak or have any business with this Gospel teacher. I occasionally met Bedros Vartabed on the street, and one day I said to him, 'Come into my office.' He replied, 'I hear your church people are forbidden to have any dealings with me. I fear it might make trouble for you if I should come in; so let us part here.' Without thinking I answered, 'Come in and let us talk.' So he came in and sat awhile. After he went out, one of my relatives said to me, 'Have you become a Protestant?'

and I replied, 'Yes.' So the report spread through Aleppo that Jebra Antaki had become a Protestant. Some believed, and some did not. Those who believed withdrew themselves far from me, and those who could not believe it began to ask if what they had heard was true. I answered every one fearlessly, 'Yes, I am a Protestant,' and then I found that the curtain I had thought so thick and strong was easier to rend than a spider's web, and the high mountain I had thought so impossible to go over seemed to me now as a small hill. My relatives and friends began to oppose me, and I also began to teach them the truth that I had been taught."

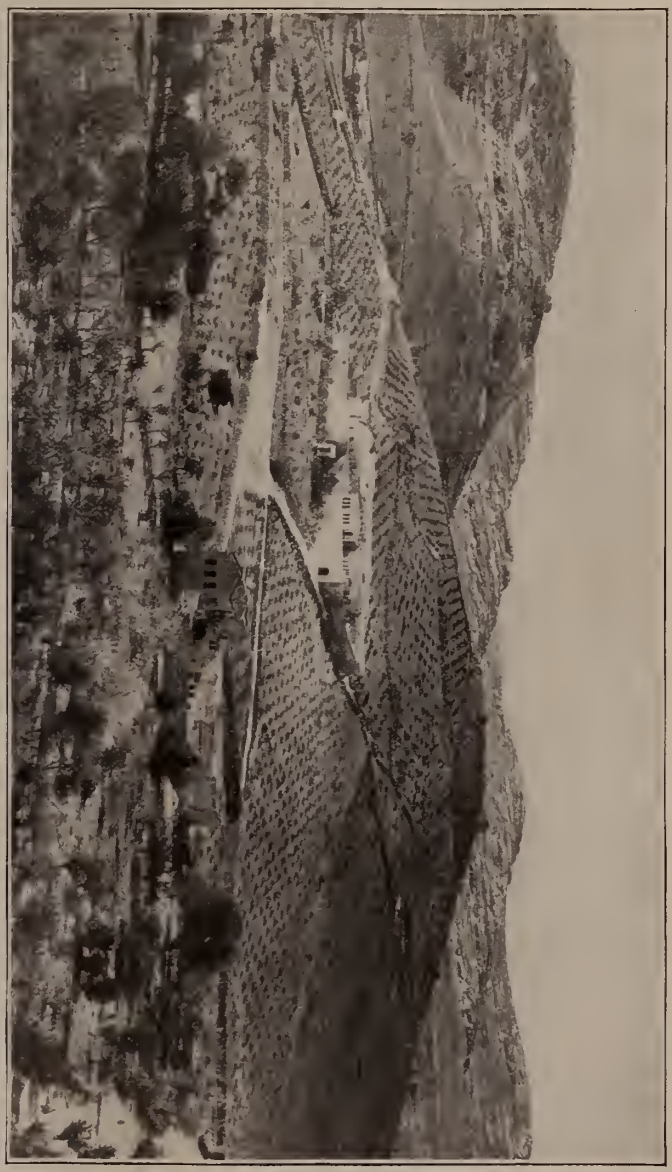
The greatest trial that Howadja Jebra had to meet came from his wife and her rich relatives, who mocked and scoffed at his new religion. He bore this patiently, while he labored and prayed for their salvation. When he talked with the people around him some would become angry and answer roughly; but this did not deter him from so doing.

In 1848, American missionaries came to Aleppo, one of whom resided there seven years. In 1850, a church of three members, of whom Howadja Jebra was one, was formed. About the same time mission work began in Aintab, and soon after in Marash, Oorfa, and the region round about. And as Howadja Jebra became business agent for the mission, and was interpreter for the American Consul, he was able to help those who were persecuted for the name of Christ in many places. This he did with such sincere interest in every case as to make himself greatly beloved by all who came in contact with him. For even the humblest of these he had a very tender love. A rough mountaineer, who had turned from being a highway robber to a Christian, who worked for his living, narrates that he once accompanied his employer, a Protestant merchant, to Aleppo. As the merchant was doing business with Howadja Jebra, he was entertained as a guest at his house, but he left his servant at the khan. As soon as Howadja Jebra learned the facts in the case, he went to the khan and brought the servant to his house, despite his protestations, saying, "You, too, are a Christian brother."

As the years passed on, Howadja Jebra became well known and much respected, and he was appointed a member of one of the courts in Aleppo. This gave great pleasure to his Protestant friends, but he declined the honor, because he thought that position might oblige him to appear to be on the side of those who rob others for their own benefit.

In the year 1865 came great financial loss which stripped him of almost everything. It seemed as if Satan had asked God to permit him to try the faith of Jebra, as he did that of Job, by taking from him all his earthly possessions. The cause of his failure was his trusting too much to strangers who came from a distance, claiming that they were Protestants, that their business was in a bad condition which, however, a little help from him would carry them through, and that they could soon repay the loan. Like Job, he had to bear the taunts of his friends and relatives, who asked, "Are you still a Protestant, after they have treated you with so little consideration?" Many men when they fail manage to retain something with which to renew their business, but Howadja Jebra said: "I will sell my shirt, if necessary,

to pay all my dues." Nevertheless, with his best efforts he was still unable to fully satisfy his creditors. In the years following, he spent much time in traveling in Egypt and Syria, trying to collect the money due him, as he could not bear that anyone should lose by his means. In one of his journeys



A VINEYARD NEAR OOREA, CENTRAL TURKEY.

he called upon a Protestant teacher (who has since become a pastor), who thus describes his appearance: —

"I used to know Howadja Jebra in Aleppo, but he had so changed that when he came to my schoolroom I did not recognize him, but gave him a

chair, and went on teaching the class; yet I could not help looking at him, his face was so pleasant, though he was very poorly clad. After I finished the recitation, he arose, and I asked his name. When he replied, 'Jebra Antaki,' I burst into tears and exclaimed, 'What brought you into such a plight?' 'It is the will of God,' he said, without a murmur."

On his return to Aleppo he found that his family had sold all but the most indispensable part of their furniture, to buy their daily bread. As Howadja Jebra was a good writer, he easily obtained a position in the custom-house. But he soon saw that he could not make money there without cheating; neither could he see others doing this without protesting against it. His companions in the office said, 'Don't you know that this is the universal custom, and that no one can make money without practicing deceit?" Howadja Jebra, however, constantly maintained his position that all this was wrong. One day one of his companions said to him, "Look here! My wages are twice as much as yours; I think they would suffice for you. Take my position and give me yours." But Jebra answered: "No, I will not do this, because I know that in my position you expect to have a better chance to cheat." When his companions found that they could not make him change his opinions or his honest ways of dealing, they treated him with such rudeness that he resigned his position.

He was then asked to be a government tax collector, but as most of this business is done on the Lord's day, he declined. For awhile he was agent of an English Insurance Company. Here, too, he found that cheating was constantly practiced, and he felt it his duty to make this known. So he wrote to the company in England, informing them how their business was being carried on. The Company sent out an inspector, who found the report of Howadja Jebra strictly true, and by the displacement of these dishonest agents, thousands of piastres were saved to the company.

Later, Howadja Jebra took the position of scribe in the city court of Aleppo. One day a case was tried and received a most unrighteous judgment. Howadja Jebra threw down his pen, exclaiming, "I cannot record such a judgment as that!" "You are not asked for your opinion," replied the judge. "*I* judged the case, and all you have to do is to record the judgment." Then Jebra said, "My pen cannot record such judgment," and he left his position.

A short time after this, a prominent Mohammedan in the city was asked to take charge of storing a large quantity of wheat for the government. "I will undertake the job," he said, "only on condition that Jebra Antaki will be my bookkeeper." It was represented to him that Jebra was ill-natured and hard to deal with. "No," said the man, "he fears God and is honest and faithful." If only these two men had been engaged in this business, the government would have secured the best of service. But there was another man employed in receiving the wheat, and one day when he had taken twenty bushels, he said to the bookkeeper: "Write fifteen only." "No," said Jebra, "I will not so write it." "But, Howadja Jebra," said the man, "you know that more than five bushels out of twenty will be eaten by mice and insects

THE PASS OF BEILAN, CENTRAL TURKEY.

before we deliver this wheat to the government: so if you record twenty bushels now, what will you say about the loss by and by?" "I will say it was caused by mice and insects," replied the incorruptible Christian man.

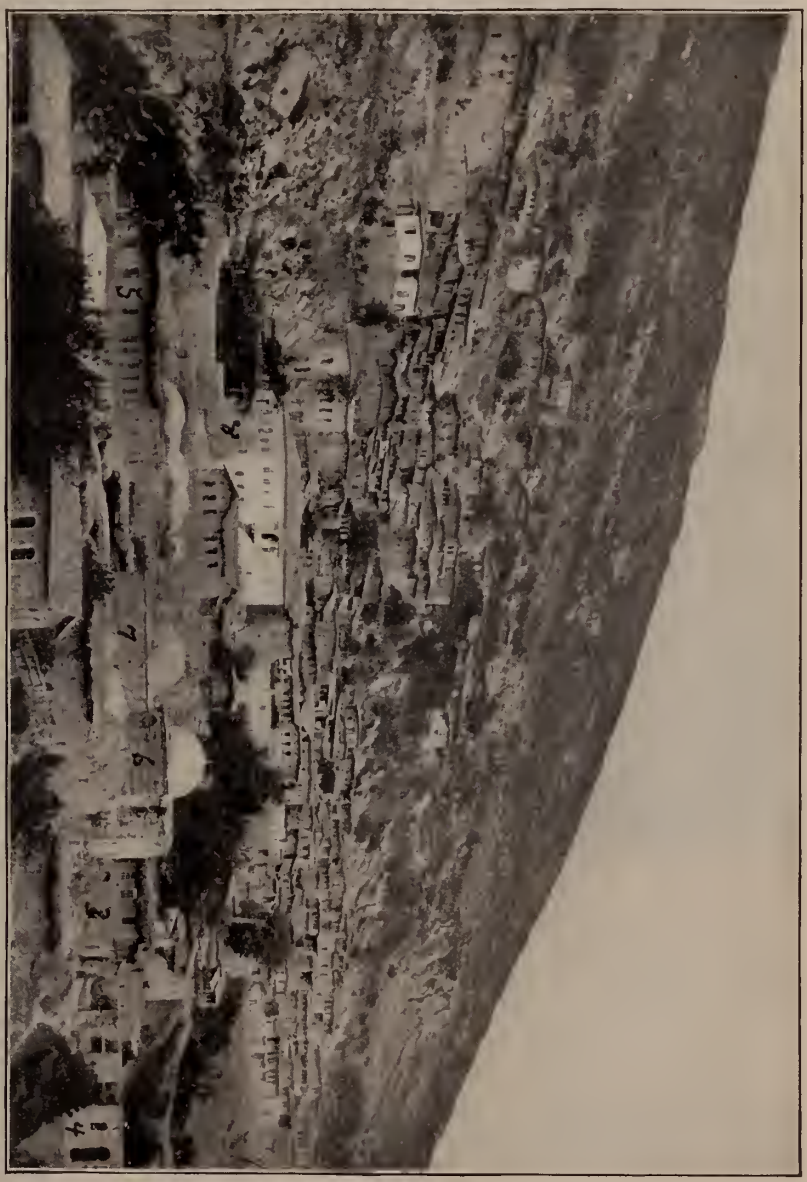
At the close of the year 1872, Howadja Jebra went to Scanderoon and remained there about two years, preaching Christ by his manner of life in that small port where nothing appears important to the people but to make money. He found the same difficulties before him here that he had met in Aleppo. He could have honorable and remunerative work if he was willing to work on Sunday "when necessary," and it was represented to him that this would not occur very often, only when steamers came into port and left on Sunday. But he always said: "If I was willing to work on the Lord's day, I could have a good position in my own city and need not have come here. Pay me lower wages, and excuse me from work on Sunday." He found work on these conditions for a while, but it was not long before his employer began to insist upon his working on Sunday. "You see, Howadja Jebra, I disarrange my business if I let others take your place on Sundays." But Jebra firmly replied, "I cannot work on the Lord's day." "Then," said his employer, "excuse me, Howadja Jebra, if I say you cannot work for me." He found another place and went through the same experience a second time. In those dark days two of the Protestant preachers visited Scanderoon, and Jebra invited them to his room. There they held much conversation in regard to the progress of the kingdom of God, while their host spoke not a word of his troubles. When they left to go on to Aleppo he sent three pounds by them to his family, although his own clothes were threadbare.

The light of such a life could not be hidden, certainly not in a place like Scanderoon, which is the port of entry for a vast region, through which business men are constantly coming and going. The fame of his honest endeavors to be true to God and still be diligent in business spread far and wide. Merchants in the interior, especially his Protestant friends who had great confidence in him, desired to consign their goods to him for shipment. Providence smiled upon his efforts, and he built up quite a flourishing business as commission merchant. If he had resembled Job in the beginning of his misfortunes, so he seemed likely to do in his later prosperity. He was now his own master. The old temptation to break the Sabbath came to him many times, but he never fell into it.

One Sunday a ship came into port for wheat when he had a large quantity in store. All the merchants were busy shipping their wheat, but Howadja Jebra calmly kept the day as holy time, although there was no church in the place of his own faith where he could go to worship. He was jeered and laughed at, and told that a commission merchant had no right to do so when no other ship was due for two weeks; it was unfair to his patrons. But as he took the command of God for his guide, this argument had no force with him. In the evening the ship steamed away and all his wheat was left. The next morning another vessel came into port and took all his wheat, charging but three-eighths as much for freight as the former one. Howadja Jebra thanked God, and improved every opportunity to talk with

those who had laughed at him about the Lord's day and how it should be kept.

The climate of Scanderoon was hot and malarial, and few could long endure it without suffering in health. In Howadja Jebra's case, patiently



THE SECTION OF BEILAN NEAR THE BURIAL PLACE OF HOWADJA ANTAKI.

as he had borne his trials, his sorrow of heart over the spiritual condition of his relatives, and the changes that befell him through his failure in business, without doubt did much to undermine his health.

When he became so feeble as to be obliged to quit business, he went

to the mountain town of Beilan, nine miles distant, and there remained until the end came. At that time there was no regular Protestant church in Beilan, although there were several families of evangelical Christians. Among these were certain young men with whose uncle Howadja Jebra was acquainted. One day he invited them to his room and gave them his parting admonitions.

"You have embraced the true religion," he said, "now *hold it.* Let nothing shake your confidence in it, or turn you from the right way. Go not after worldly things, thinking the riches of this world will make you happy. Look at your uncle; he is rich, but is he happy?"

A CHRISTIAN ARMENIAN MERCHANT OF AINTAB, CENTRAL TURKEY.

The evening before his death some friends came in to see him and found him weeping. They asked the cause of his tears, and he answered, "For years I have longed and prayed for my family, and now I am dying without seeing one of them confess Christ." After a short pause he added, "The will of the Lord be done!"

The next morning his wife and three of his children, having been informed of his critical condition, arrived in Beilan to see him. It was too late for him to talk much with them, and in a few hours he passed on to "be ever with the Lord" whom he loved, and in whose ways he had so conscientiously walked.

At that time the Protestants in Beilan had no burial place of their own, and the Armenians of the old church refused to allow his burial in their cemetery. When the Mohammedans heard of this they said, "Bring your dead and bury him in our cemetery." But there was a plat of ground in a deep valley just below the road that winds through the pass called the Syrian Gates, which the government gave to the Protestants as their own burial place, and on the second day of August, 1874, they hallowed the spot by laying there the mortal remains of this faithful servant of God.

For use in Library only

For use in Library only

I-7 v.98
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8268